

1978

WOMEN IN MINISTRY
WEEK AT GRAILVILLE

AUGUST 6-12



**WOMEN
IN
MINISTRY
WEEK
IS:**

*an environment where you are free
just to be you*

*a time to explore concepts and
common concerns with other
women involved in ministry*

*a place to "get your head together"
away from the pressures of
your work*

*a chance to share your own
theological explorations,
skills, ideas, art and poetry
and music with your sisters*



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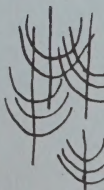
We invite you to be a part of the 1978 Women in Ministry Week at Grailville.* Women will gather together for an experience of informal theological exploration, personal and vocational support, and sharing of community which helps shape and enrich our ministries and our lives.

The week will begin on Sunday evening, August 6, and end Saturday noon, August 12, so those involved in parish ministry can meet their Sunday morning commitments.

The program will evolve out of our own concerns - what we want to deal with. The steering committee will provide a basic framework but from there on we will be resources for each other - each of us bringing our own ideas, skills, interests, and experiences.

The week is sponsored by the National Council of Churches Commission on Women in Ministry, and is open to any women - lay or ordained - involved in professional ministry. A major priority is ethnic diversity as well as a diversity of ministry settings.

*Grailville is 360 acres of farmland and buildings near Loveland, Ohio. It was begun in 1944 as an educational center for experimentation in community life, worship, and Christian living.

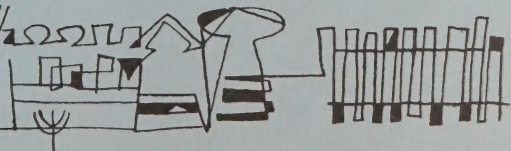


Space is limited to 60 women and will be available on a first come, first serve basis. So send your registration in early - by July 15. Cost for the week will be \$110. Please send \$15 with your registration form. The remaining \$95 is payable on arrival.

We have limited funds for financial assistance. If the cost is a hardship for you, please request a financial aid form. Grants will be given for scholarship aid, travel expenses, and child care expenses on the basis of need. No child care will be provided at Grailville but obviously nursing infants are welcome to accompany their mothers.

Because the Seminary Quarter at Grailville-New Directions is offering a variety of programming this summer for seminary women, priority for this week will be given to women not in seminary. Information about SQAG-New Directions can be obtained from Grailville, Loveland, OH 45140. However, if space is available, consideration will be given to seminary women who want to attend this week.

For further information, please contact Chris Blackburn (Administrative Coordinator), 374 Beacon St., Apt. 2, Somerville, MA 02143. 617-661-2956 or Judith Kelsey (Program Coordinator), 1617 W. Winnemac, Chicago, IL 60640. 312-275-7446.



REGISTRATION FORM

NAME _____ PHONE # ()

ADDRESS _____
 (Street) (City) (State) (Zip)

Single room (space limited)
Double room - Roommate
Please send financial aid form

To ensure diversity:

Race _____
Denomination _____
Ministerial Setting _____

Clergy	Lay	Religious
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	7	7
8	8	8
9	9	9
10	10	10
11	11	11
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92	92	92
93	93	93
94	94	94
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98	98	98
99	99	99
100	100	100

Please enclose with a check of \$15, a statement of your expectations for the week, talents and resources you'd be willing to share, and areas of interest you'd like to explore. Make checks payable to Women In Ministry Week and send to: Chris Blackburn, 374 Beacon St., Apt. 2, Somerville, MA 02143.

Ecumenical Women's Center
1655 W. School St.
Chicago, IL 60657

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1978 Summer Conferences

for Clergy and Laity



US

UNION THEOLOGICAL SEMINARY
BROADWAY AND 120TH • NEW YORK

I. JULY 10-14, 1978

MINISTRY IN OUR NEGLECTED CITIES

Using the South Bronx as a particular instance, resource persons will present the realities of urban life from a wide range of perspectives. Participants will be guided in analyzing and interpreting the impact on personal and social life of political, economic and social systems, and in exploring the implications of that analysis for Christian ministry.

Those attending the conference will be encouraged to make their own analyses of their communities and to develop plans for Christian ministries there in relation to the needs of the communities and the resources of the churches, and then to share their study and experience at a follow-up conference in urban ministry in 1979.

Leaders:

President Donald W. Shriver, Jr., UTS

*Samuel K. Roberts, Assistant Professor of
Sociology and the Church, UTS*

*T. Richard Snyder, Adjunct Associate Professor
of Theology, UTS, and Director of ISTEM
(Inter-Seminary Theological Education for
Ministry), a program of field-based studies
for urban ministry.*

*F. Allison Phillips, Pastor of the Congregational
Church of North New York (in the South
Bronx) and Associate Director of ISTEM.*

In addition, there will be a number of resource persons representing the social, political and economic systems in the South Bronx, as well as pastors serving congregations in the area.

During one day of the week, the conference sessions will be held at a church in the South Bronx. There will be one evening session on Monday, July 10.

II. JULY 17-21, 1978

LIFESTYLES FOR CONTEMPORARY CHRISTIANS

The lectures and small groups workshops of this conference will provide opportunities and resources for exploring some of the ways Christians may be both nurturing the life of the Spirit (individually and in community) and at the same time expressing their faith in their lives in the world. The aim is to find new ways by which there may be closer and more integral relationships between inner and outer lifestyles.

The lecturers will be:

- James A. Sanders*, Elizabeth Hay Bechtel
Professor of Intertestamental and Biblical Studies, Claremont (California) School of Theology, and formerly Auburn Professor of Biblical Studies at UTS:
"God Has a Story Too, so Get With It" (a series of four lectures)
- Morton T. Kelsey*, Department of Theology, University of Notre Dame; his books include *The Other Side of Silence* and *Encounter With God*.
"Theology of Meditation," "Meditation and Imagination" and "Meditation and Healing".
- Canon Edward N. West*, The Cathedral Church of St. John the Divine, New York City
"The Public Work of the People of God"
- Sydney Thomson Brown*, Co-coordinator of "Project Work," based on her work in developing "New Ways to Work" in Palo Alto, California, and co-developer with her husband, Robert McAfee Brown, of the Ecumenical Program at UTS.
"Fresh Alternatives for Living our Faith"

The participants will choose one of the following workshops:

- (1) **God's Word/Our Lives** — Bible study in a communal style directed toward human transformation. Sharon Ringe, Assistant Professor of New Testament, Methodist Theological School in Ohio.
- (2) **Disciplines of Meditation.** Morton Kelsey
- (3) **Liturgy and Private Life.** Canon Edward West
- (4) **How We Live Out What We Believe—Work and Lifestyle.** Sydney Thomson Brown

The preacher at the chapel service on Monday, July 17, will be James A. Forbes, Jr., Associate Professor of Worship and Homiletics, UTS. There will be no evening programs.

SUMMER CONFERENCE REGISTRATION

(Please print)

Last Name _____ First _____ Middle _____

Street Address _____

City _____ State _____ Zip _____

Denomination _____ Ordained? Yes _____ No _____

UTS alum, 19 _____

Fees:

Registration: \$50 per week per person.

Room: \$40 per week per person.

Total of check enclosed: \$ _____

(Please send fees for at least one week with this registration.)

SUMMER CONFERENCE, Union Theological Seminary,
3041 Broadway, New York, New York 10027

_____ Week I—July 10-14
“Ministry in our Neglected Cities”

_____ Week II—July 17-21
“Lifestyles for Contemporary Christians”

Indicate choice of workshop:

☐ God's Word/Our Lives

☐ Disciplines of Meditation

☐ Liturgy and Private Life

☐ Work and Lifestyle

(Indicate 1st and 2nd choices)

INFORMATION

Each week's program begins at 11 a.m. on Monday and ends at noon on Friday.

Fee: Registration \$50 per person, per week
Room \$40 per person, per week

Participants may arrive Sunday afternoon or early evening, if they wish. Bedding is furnished but no towels.

Accommodations for married couples are available when both husband and wife are enrolled for the conference. There are no accommodations for children.

Breakfast and lunch daily, and dinner on Monday evening, will be available in the seminary cafeteria. A list of neighborhood restaurants for the other evening meals will be distributed.

Refunds: fees are refunded in full when cancellations are received one week before the conference opens. After that time there is a \$10 charge for cancellations.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

9 September 1981

Dr. Robert Campbell, Chair
Constituent Membership Committee
National Council of the Churches of
Christ in the United States of
America

Room 880
475 Riverside Drive
New York, N.Y. 10115

Dear Dr. Campbell:

As Directors of the Department of Ecumenical Relations of the UFMCC and on behalf of the General Conference and the Board of Elders, we hereby formally apply for membership in the National Council of the Churches of Christ in the United States of America for the Universal Fellowship of Metropolitan Community Churches.

We believe that the UFMCC fulfills the five requirements for membership in the National Council of Churches as set forth in its Bylaws.

We have a "basis of association on which the communion exists as a Christian body. Such basis of association may be a constitution or may be in the form of a creed, statement of faith, covenant, or other form of confession." Please refer to Attachment Number One, the Bylaws of the Universal Fellowship of Metropolitan Community Churches. These Bylaws are the basis of association upon which our communion exists. No congregation may join the UFMCC unless it subscribes to these Bylaws and no individual may consider herself or himself a member of the UFMCC unless she or he can affirm the Statement of Faith contained in Article III, A, of the Bylaws.

Secondly, the UFMCC has an "identity as an autonomous and stable church body with corporate existence within the United States" of America. We are incorporated as a Fellowship under the laws of the State of California and are a recognized religious denomination according to the laws of the United States of America. We hold 501(c)(3) status under the Internal Revenue Code. (See Attachment Number Two.)

Thirdly, we believe that we "have demonstrated a spirit of cooperation with, and respect for, the convictions of other communions." Though in some instances our Fellowship may be at variance with other Christian communions over specific applications of the Gospel of Jesus Christ, we have never attacked or excluded any other communion or people belonging to another communion from our fellowship. We would never exclude another Christian body from an organization in which we hold membership simply because we disagree with some aspects of its

The Reverend Troy D. Perry, Founder

ministry. Our record of involvement with the Washington Inter-religious Staff Council, the Commission on Women in Ministry, the Joint Strategy and Action Coalition, the Commission on Family Ministries and Human Sexuality, and other inter-religious and ecumenical organizations has been constant and good. Coming as many of our members do from experiences in churches which excluded them in one way or another, our Fellowship considers any kind of exclusion or failure to cooperate to be abhorrent and contrary to the Gospel we preach.

Fourthly, the UFMCC has a "definite form of church government including a responsible central body and a general agency or agencies for the furtherance of its work and for the training of its ordained ministry." The UFMCC is basically a congregational system, with each member congregation autonomous within the constraints of the Fellowship Bylaws. Our Fellowship is governed by the General Conference, which meets every two years and which consists of two houses, Clergy and Laity, which are co-equals in the governance of the Fellowship. The Clergy house is made up of all duly licensed and ordained Clergy. The Lay house is made up of delegates elected from each of our congregations.

Between General Conferences the Universal Fellowship is governed by the seven-member Board of Elders, who are elected to four year terms by the General Conference and who are accountable to the General Conference. The Board of Elders elects from its members its Moderator, who is the recognized leader of our communion, the Vice Moderator, Clerk and Treasurer. Currently, the Rev. Elder Troy D. Perry (founder of the UFMCC) is the Moderator, the Rev. Elder Freda Smith is Vice Moderator, the Rev. Elder Nancy L. Wilson is Clerk and Elder Michael Mank is Treasurer.

Additionally the Board of Elders and the General Conference establishes agencies within the Universal Fellowship for the furtherance of our work and ministry. Such agencies include (but are not limited to) the Department of Ecumenical Relations, the Department of Publications, the Commission on the Laity, the Elders' Task Force on Inclusive Language, the Department of Christian Social Action, the Commission on Specialized Ministries, the Office of Institutional Ministries, the Department of Race Relations, the Department of Christian Education, the Department of Church Services, the Board of World Church Extension, the Commission on Faith, Fellowship and Order, the Commission on Government Structures and Systems, the Bylaws Committee, the Committee on Church Hymnody, the Task Force on Media Ministry, and the Cuban Relief Program.

In terms of training and ordaining our clergy, we have the Samaritan Theological Institute in Los Angeles, which assists in the theological training of our clergy. The Fellowship's Clergy Credentials and Concerns Committee supervises the process by which we license and ordain our clergy and is the body which presents new clergy to the General Conference for licensure and ordination. The Clergy

Dr. Robert Campbell
9 September 1981
page 3

Credentials and Concerns Committee also sets the criteria and standards under which clergy are credentialled.

Lastly, the Universal Fellowship of Metropolitan Community Churches has in its membership 176 congregations with about 23,000 members.

Referring to the Preamble of the Constitution of the National Council of Churches, we can affirm that the UFMCC is a communion which responds to the Gospel revealed in the Holy Scriptures; we confess Jesus, the incarnate Son of God, as Savior and Lord. We rely on the transforming power of the Holy Spirit.

We agree, further, with the purposes of the National Council of Churches, as set forth in Article II of your Constitution. We are a Bible-believing Christian Church which is empowered by the Holy Spirit, and which calls upon the name of Jesus, as our Savior, and upon the God who created us all.

We desire to address directly some criticisms of our application for membership in the National Council of Churches. The Universal Fellowship of Metropolitan Community Churches is a relatively small, and relatively young, denomination. We were begun in response to a very great need -- the need for ministry to a largely forgotten, ignored and despised minority, homosexuals. The first Metropolitan Community Church service was held on the first Sunday in October, 1968, in the living room of a private home in Los Angeles, California. In the intervening 13 years, the UFMCC has grown to where we are today, not only in the United States of America, but with congregations in eight other nations as well (Australia, New Zealand, Canada, Great Britain, Denmark, Nigeria, South Africa, and Mexico).

In those 13 years, the UFMCC has grown considerably and often in the face of tremendous adversity and challenge from outside our Fellowship. Over 12 of our churches have been destroyed by arson, a percentage unequalled in any other communion to our knowledge. Our clergy and lay people have been threatened, beaten and even killed. Our church buildings have been desecrated and vandalized. Our congregations have been denied places to meet for worship. Crosses have been burned on our church property; threats have been made over the telephone, in person and in print to our people; our ministry has been vilified, condemned, threatened and slandered; and the UFMCC has been used by unscrupulous people to frighten their constituents into giving them money to continue their fight against us. We have been attacked in the name of the Jesus whom we follow. And now, a small vocal minority has attacked our right to join in fellowship with our brother and sister Christians in the National Council of Churches.

Why has this been true? Why do we often feel like the early Church, set upon from every side? Why does the Universal Fellowship of Metropolitan Community Churches excite such anger and hatred from some of our Christian brothers and sisters? The answer to these ques-

Dr. Robert Campbell

9 September 1981

page 4

tions has nothing to do with our liturgy and worship, which comes from the mainstream of the Christian church; nor does it have anything to do with our polity, which is familiar to most communions; nor does it have anything to do with the Gospel we preach, which is the traditional Christian Gospel of salvation, social action and community.

We are criticized because we minister in a loving and caring way to a despised and rejected minority -- homosexuals. Our critics ignore the fact that this is not our only ministry. The UFMCC reaches out to all people who are excluded. Our ministry includes prisoners, the deaf, the blind, the handicapped and disabled, racial and ethnic minorities, the aged, institutionalized persons, alcoholics and other chemically-dependent people, terminally ill persons, the poor and the hungry, and many others. Yet those ministries are not only not criticized, they are seldom acknowledged outside of our Fellowship.

It is our acceptance of homosexuality as a gift from God in the same way that heterosexuality is a gift from God that arouses fear, anger and hatred from some of our sisters and brothers. It is our affirmation of God's love for all people, including homosexuals, that upsets people. It is our theological understanding, based on careful Biblical scholarship, that God does not condemn homosexuality per se anywhere in Holy Scriptures, that people seize upon to condemn us. What infuriates some people is our assertion that the traditional interpretations of Scriptures to condemn homosexuality are as incorrect and invalid as the old interpretations of Scripture which permitted the holding of slaves and the subjugation of Black people.

Yet while we disagree with some of our Christian brothers and sisters (and not all Christians disagree with our position, by any means), is that a reason to deny our church fellowship with other communions in the National Council of Churches? We would remind our brothers and sisters of the section of the Bylaws of the NCC which requires that member communions demonstrate "a spirit of cooperation with, and respect for, the convictions of other communions." Allowing us to join the National Council of Churches in no way indicates your agreement with our position on homosexuality, either as an ecumenical body or as individual churches. Nor does our membership in the NCC indicate our agreement with some policies of some of the member communions of the NCC, some churches' refusal to ordain women, for instance.

We believe that the Creator, in God's infinite wisdom and power, has given us a revelation that is somewhat different from the traditional revelation given to church people in the past concerning the issue of homosexuality. We are not the only people to have received this revelation, for there are people in all of the member communions of the National Council of Churches who share this revelation of God's abiding love for all of creation, including homosexuals. More and more modern Biblical scholarship is affirming the understanding we have of what Holy Scriptures really say and don't say about

Dr. Robert Campbell
9 September 1981
page 5

sexual orientation as we understand it today.

We call upon the National Council of the Churches of Christ in the United States of America to examine our application for membership on its merits, not on false issues of our position on homosexuality. Look at the totality of what the Universal Fellowship of Metropolitan Community Churches is and preaches and does. We will be glad to discuss our understanding of human sexuality at any time and with any one, but does that really have a place in the discussion of whether this Church should or should not be a member of the National Council of Churches?

On behalf of the General Conference and the Board of Elders of the Universal Fellowship of Metropolitan Community Churches, we formally apply for membership for the UFMCC in the National Council of the Churches of Christ in the United States of America.

In Christ's Name,

The Rev. Elder Nancy L. Wilson

Mr. R. Adam DeBaugh
Co-Directors, UFMCC Department
of Ecumenical Relations

Enclosures

Please address all correspondence and inquiries to 1800 Belvedere Blvd., Silver Spring, Maryland, 20902; 301/593-5518.

ion Committees: a Good Cause

Healthier Than Apathy as a Force for Democracy

twofold. First, it would cut in half the maximum amount that a political-action committee can contribute to a congressional candidate, from \$10,000 to \$5,000. Second, it would limit the total amount that a candidate may receive from all such committees, in a primary or general election, to \$70,000.

The legislation's objective is to free congressmen from improper influence. This high-minded goal, however, is not the great public service that it might at first appear to be.

The boom in special-interest political activity has been most dramatic in the business community, where the number of political-action committees leaped from 89 in 1974 to 812 in 1978.

It should be no surprise that the sponsors of the proposed law generally come from the ranks of antibusiness representatives, having an average rating by the U.S. Chamber of Commerce of less than 30%. Clearly, most of them believe that they have a great deal to lose personally from the present trend.

Despite what is implied by common usage of the terms "corporation money" and "labor-union money," it must be remembered that contributions to political-action committees come from individuals. They must give freely and voluntarily out of their own pockets. It is illegal for corporations and labor unions to contribute directly or indirectly to congressional candidates, and it is a federal offense for them to coerce employees or members to contribute.

This distinction is crucial, for it means that the surge in political-action committee activity represents nothing more than individual citizens becoming politically active. This has been primarily among management-level

employees of private companies, forming and joining these committees in greater numbers. Criticism of this trend appears misplaced, for any increased political involvement by any individuals is to be encouraged.

Political-action committees are not a subterfuge. Their activity is subject to full public disclosure and strict contribution limits. Their sole objective is increased effectiveness.

Why does publicly disclosed, organized political activity so disturb Common Cause and its congressional allies? Are they really saying that such citizen activity is okay as long as it is not too effective?

It is historically true that the most politically restive citizens are those most unfairly burdened by government. Today it is business employees, demanding fiscal responsibility and an end to excessive regulation.

It is ironic that while politically active citizens nearly always join with like-minded individuals in order to enhance their effectiveness, they have been stigmatized as members of "special-interest groups" for doing so. The politically inactive, however, seem to be perceived as representative of a more blessed "public interest." This stands the notion of participatory democracy on its head, by condemning organized political efforts and condoning apathy.

Organized political activity, however, is a healthy sign that at least some people truly care about what is happening in Congress. The public is ill-served by measures that insulate elected representatives from these citizens. □

John Mercer is the political-affairs manager for the U.S. Chamber of Commerce's Western region.



*At 68, She Stands Her Ground,
Has Something to Cheer About*

WE SHOULD BALANCE CARTER ON SALT
merica With Reverse Linkage



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

475 Riverside Drive, New York, N.Y. 10027 Room 770 (212) 870-2144

M. William Howard
President
Claire Randall
General Secretary
James W. Gunn
Executive

October 2, 1979

Dear Sisters:

Enclosed you will find the proposed COWIM budget for 1980 that we will discuss during the October meeting. Please take a few minutes to read it prior to the meeting so we all can be conversant with its contents.

A brief word of explanation: Tricia Farris has already written a moving and eloquent letter to Ms. Mai Grey on behalf of COWIM. The letter you received from Linda Brebner in the last mailing was requesting your individual letters of support on behalf of Joan. If you have not written, I urge you to do so. We are fortunate in having Joan Clark join us for our meeting to inform us about the conflict in which she is involved and its greater implications and ramifications.

Since I am new to COWIM and this job, I am eagerly awaiting meeting each one of you in DC.

Your sister in her love,

Lee Hancock
Lee Hancock, Staff Associate
for Women in Ministry

P.S.: We have an updated address for Joan:

Joan Clark Defense Committee
P.O. Box 218
New York, NY 10011

COMMISSION ON WOMEN IN MINISTRY

1980 Proposed Budget

<u>INCOME</u>	<u>1979 Budget</u>	<u>1980 Proposed Budget</u>
Transfer from PCL Basic \$	-0-	\$ (5,040)
Member denominations	6,600	7,825
Individuals	20	10
Related organizations	2,600	2,600
Registrations and		
Memberships	5,300	5,400
Sales	-0-	-0-
Balances budgeted	3,750	500
Misc.	10	10
Ethnic Task Force		
Balances budgeted	340	330
Gay Issues Task Force		
Sales	100	-0-
Balances budgeted	40	-0-
Women in Theological Ed.		
Sales	100	-0-
Balances budgeted	500	400
Interseminary Revolving		
Fund	1,000	1,000
Leadership Task Force		
Balances budgeted	130	130
Employment Issues Task Force		
Balances budgeted	500	-0-
Ethnic Women's Consultation		
Balances budgeted	<u>250</u>	<u>-0-</u>
	\$ 21,240	\$ 23,245

EXPENSES

Retainer fees	4,500	6,000
Temporary secretary	1,000	500
Related costs	360	360
Office supplies	250	100
Telephone & telegraph	300	300
Postage & shipping	400	250
Duplication services	550	300
Publication services	500	700
Staff travel	1,000	1,000
Liaison travel	1,000	1,200
Program development		1,055
Search committee	520	-0-

.../

<u>Expenses (cont.)</u>	<u>1979 Budget</u>	<u>1980 Proposed Budget</u>
COWIM meetings	\$ 5,300	\$ 5,900
Steering committee	1,500	2,500
Misc.	20	20
Common services costs	580	600
Ethnic Task Force	340	330
Gay Issues Task Force	140	300
Women in Theological Ed.	1,600	1,400
Leadership Task Force	130	130
Employment Issues Task Force	1,000	300
Ethnic Women's Consulta- tion	<u>250</u>	<u>-0-</u>
	\$ 21,240	\$ 23,245

10/2/79

26 Congress Street
Belfast, Me. 04915
tel. 207 338-2882
9-2-79

Hi *Marge*

Freedom Village continues foremost in the thinking of some of us. After contacting several persons, the thinking was that an October planning conference at Kirkridge would not be feasible.

So, for those of you who would like to meet, we will reserve Oct. 19-22 at the above address. Feel free to come for all or part of that time. Just bring a little food money and sleeping bags, if you have them. If you cannot make it in person, do send along your ideas, information, etc.

Remember: JOURNEY TO FREEDOM II will be at Kirkridge March 21-23, 1980.

RSVP about the October time in Maine.

Regards

Sheilah

Sheilah Burke

Garrett-Evangelical Theological Seminary

2121 Sheridan Road
Evanston, Illinois 60201

Telephone: Area Code 312/866-3900

September 12, 1979

Dear Friends:

Lakeside greetings! My move to Garrett-Evangelical Theological Seminary has taken place. I am living in Skokie and getting accustomed to new places and new people and to not-yet-being-settled feelings. So far I am enjoying myself and anticipate the experience here will be very positive. So I will, at our next meeting, truly be "coming from a different place".

Already I am eager for our October meeting and its time to be getting ready for the meeting. Several things of importance need to be mentioned.

First of all, a word and a question for everyone: From my contact with the P.C.L. Executive Committee I get the impression that our own denominations still do not know "Who we are as COWIM". Are we being intentional enough about reporting back to our own denominations? If so, perhaps you can give me some word about what you are doing so I can call them on their "not knowing". If we are reporting back to them, what happens to that material? Does what we report to them not make sense? Is it irrelevant - so it does not register? Lets try to see what is going on. Their understanding is, at this point, crucial for our financial support.

Second: Please Note The October meeting is NOT at Marriotsville. It is AT THE 4 H CENTER in Washington D.C. You will need to plan to arrive at Washington National airport - So please read over the travel and registration materials carefully - BE ALERT!

The Steering Committee would like for everyone to begin to keep track of the amount of time COWIM members and their staffs spend on COWIM work. How much time do you/a secretary spend on COWIM work? How much does your agency, church, etc. contribute by way of stationery and postage as well as time? We want to begin to investigate the kind of contributions which are being made by COWIM members. Sally Dries has developed a form to keep these records and that will be made available for your use soon. The point is that P.C.L. is aware of the cost of COWIM which is in the budget but none of us know the true cost (or our own level of contributions) for COWIM's support.

Steering Committee members please note that you are expected to stay until 2:00 p.m. for a Steering Committee meeting. Please arrange your schedule so you can do this (This means planning no flight to leave before 4 p.m.). It will help immensely in our dealing with post-meeting issues, needs, decisions, and actions.

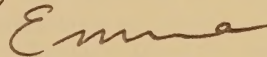
We are asking that The Task Forces have their reports written up and turned in before we adjourn and depart. What we need are the approximately one page summaries of what the task forces have done and assignments made and not a full account of meeting minutes from each Task Force. These summaries are to be mailed out to all COWIM members. The minutes of your Task Force sessions may be mailed to all the members of your Task Force but we don't think these are necessary for all of COWIM to have on hand. We are expecting that Carole might be able to be with us for the October Meeting and help facilitate some of the minutes and reports. Also reports from your task force for the "getting on board" aspect of the October meeting should be available, typed out, in case late comers might need to read copies of reports to get caught up.

Enclosed is a cover letter, which is from the Models of Leadership Task Force. It should have been included in the last mailing you received. For those who missed the last COWIM meeting, the materials sent to you along with the letter about Lee and her resume were the materials from the C.R. session which the Models of Leadership Task Force planned and led for the meeting last March. Many people requested copies of the materials and they were supposed to be sent to you separately. Forgive the slipup, unstaple them from the copy of Lee's Resume and get them together with the memo from the Task Force included here.

Please note that the dates for our next meeting will be March 5-7 (with the steering committee meeting the evening of March 4). We will be back at Marriotsville for the March meeting.

Looking forward to our October meeting,

EJJ/js


Emma

COMMISSION ON WOMEN IN MINISTRY
National 4-H Center - Washington, DC

I N F O R M A T I O N

DATES: October 18 (3p.m.) - 20 (1p.m.), 1979

PLACE: NATIONAL 4-H CENTER, 7100 Connecticut Avenue
Washington, DC 20015 - 301/656-9000
Contact: Meg Spurrier

WE CONVENE: Thursday, October 18 at 3p.m.
Steering Committee meets that morning.

WE ADJOURN: Saturday, October 20 at 1p.m.
Steering Committee meets until 2p.m.

PLEASE: Remember that late arrivals and early departures are disruptive to everyone. Please come on time and remain through lunch on Saturday. Allow one hour for travel between terminals and the Center.

LUNCH: Thursday, October 18 - 12noon. Lunch in the cafeteria (\$3.00) is available for those whose travel schedule make arrival before noon advisable and who make a reservation in advance. Please indicate your lunch plans on the enclosed registration form.

TRANSPORTATION: No arrangements have been made for a pickup at either the airports or train station. Please refer to the enclosed airport departure suggestions for information regarding limosine and taxi service to the Center.

If at all possible, you are encouraged to use air travel. The Center is located approximately 15 miles from the train station. Taxis are available from Union Station, but at a charge of approximately \$12 per person. On arrival, call Barwood Taxi Service (652-8500).

COSTS: Because we are not meeting at Marriottsville, you will note an increase in room and board expenses. Our costs for this meeting are estimated at a rate of \$27.50 per person per day with meals. We apologize for the increase, but find it necessary.

\$55.00 per person (2 nights, 6 meals, coffee breaks)

15.00 registration fee (for program and administrative expenses. NONREFUNDABLE and payable in advance.

\$70.00 TOTAL

3.00 additional charge if you make reservation for lunch on Thursday, October 18.

/NOTE: There are no partial rates/.

MEALS:

On arrival at the Center, meal tickets will be issued to you. Those members who have reserved Thursday lunch will be issued an additional ticket. SC members and others who arrive on Wednesday evening will receive tickets for Thursday breakfast accordingly. Because the setting for meals at the Center is cafeteria style, members who are vegetarians are responsible for selecting their meals from various vegetables that are available or from a salad bar.

Fill in the registration form completely and accurately.

Professional Church Leadership
Division of Education and Ministry
National Council of Churches
475 Riverside Drive - Room 770
New York, NY
10027

PLEASE RETURN BY
OCTOBER 8, 1979

COMMISSION ON WOMEN IN MINISTRY
National 4-H Center - Washington, DC

October 18-20, 1979

R E G I S T R A T I O N

(Please read INFORMATION pages before completing this form.)

/YOUR NAME/_____

ADDRESS _____

Telephone _____ (office) _____ (home)

Denomination/Agency _____

Yes () No () I will attend the COWIM meeting, October 18-20, 1979.

Please indicate time and mode of arrival:

Airline and Flight # _____

Arrival date: _____ Time: _____ a.m. _____ p.m.

Terminal: () Washington National Airport
() Dulles International Airport
() Baltimore-Washington Airport
() Union Train Station

Yes () No () I am driving to the Center.

Yes () No () Is this your first meeting?

Yes () No () Reserve lunch for me on Thursday, October 18. (No reservations, no lunch).

Yes () Check enclosed (make check payable to Professional Church Leadership. Registration fee of \$15 is non-refundable and must be paid in advance).

Yes () No () Bill the following person for my room and board expenses at this meeting. PLEASE PRINT:

NAME _____

DENOMINATION/AGENCY _____

ADDRESS _____

Please return this form by October 8th to:

Professional Church Leadership
Att: Carole Jones
475 Riverside Drive - Room 770
New York, NY 10027

SUGGESTIONS FOR TRAVEL TO NATIONAL 4-H CENTER

ARRIVAL BY AIR

I. Limousines

A. Arrivals at Washington National Airport (DCA)

Ask for limousine to Holiday Inn, Chevy Chase, MD, which leaves every half hour from 7:25 a.m. to 10:55 p.m. Cost: \$4.75 per person.

Take taxi from Holiday Inn to National 4-H Center. This will take only 10-15 minutes. In a Barwood Taxi this will cost about \$3.00 plus a 25¢ service charge for one, plus 50¢ for each additional passenger. Barwood has a direct telephone line from the Holiday Inn.

B. Arrivals at Dulles International Airport (DIA)

Ask for limousine to Holiday Inn, Chevy Chase, MD, which leaves 30 minutes past each hour from 7:30 a.m. to 11:30 p.m., seven days per week. Cost: \$4.50 per person.

Take taxi from Holiday Inn to National 4-H Center - same as A. above.

C. Arrivals at Baltimore-Washington International (BAL or BWI)

Direct service to National 4-H Center. Departures every hour from 6:20 a.m. to 11:15 p.m., seven days per week. Cost: \$8.00 one person; \$12.00 groups of 2-5.

Bus to Greenbelt, MD; transfer to taxi or van to 4-H Center.

II. Taxis

D.C. registered taxis are regulated for charges which can be made within the District of Columbia but for deliveries outside of the District (as to the National 4-H Center) they can charge whatever they feel they can collect. Therefore, Maryland registered taxis should be used or fares should be negotiated in advance.

The Barwood Taxi Company has given good service in the past and are metered. For arrivals at National or Dulles Airports, in most cases, a telephone call, before claiming your baggage, will result in little or no waiting time. Barwood's telephone numbers are: 652-5100 or 652-8500. Taxis are not recommended from Dulles (DIA) or Baltimore-Washington International (BWI).

Barwood Taxi charges should be within the following ranges unless there are unusual traffic delays:

A. National (DCA)

Drivers frequently ask passengers if they wish to go "through town" or by the "quickest and scenic route." The "quick" route is considerably longer so the meter would read more than the following estimate.

Cost: About \$11.00 + \$1.00 service charge for one, plus 50¢ for each additional passenger.

B. Dulles (DIA)

About \$18.00 + \$1.00 service charge for one, plus 50¢ for each additional passenger.

C. Baltimore-Washington (BAL or BWI)

About \$30.00 + \$1.00 service charge for one, plus 50¢ for each additional passenger.

III. Metro (for arrivals at National (DCA) only)

This is the quickest and cheapest way to reach the National 4-H Center but does require handling your own luggage. Hours of operation: 6:00 a.m. to midnight, Monday through Friday. Saturday: 8:00 a.m. to midnight. Beginning 2 September, trains will run from 10 a.m. to 6:00 p.m. on Sundays. On Columbus Day, Veteran's Day, Washington's Birthday and Independence Day they will run from 8:00 a.m. to 6:00 p.m. Other holidays - same as Saturdays.

The Metro (subway) station is within walking distance of the airport. However, they do have a shuttle bus which is helpful if you have considerable baggage.

Arrivals can ride as far as Silver Spring, Maryland, with one change.

Costs: Rush Hours Monday - Friday (6:00 - 9:30 a.m. and
3:00 - 6:00 p.m.) - \$1.30
Other times - .70

Follow signs for instructions on purchasing and using your fare card.

You must change trains at Metro Center stop. Follow signs to Red Line trains to Silver Spring (North).

At Silver Spring (last stop) take taxi to Center. Barwood (II.) charges:

\$3.50 - \$4.00, plus 25¢ service charge, plus 50¢ for each additional passenger.

Time: Metro to Silver Spring - 45 minutes to 1 hour; taxi to 4-H Center - 15-20 minutes.

ARRIVAL BY CAR

The National 4-H Center is in Chevy Chase, MD, Connecticut Avenue, between Maryland Route 410 and the District of Columbia line. The Washington Beltway (Interstate 495) can be used from all points. Leave the Beltway at Exit 20-S and proceed south on Connecticut Avenue about 2 miles to 7100 Connecticut Avenue.

If you come by bus or train, take a Barwood taxi to the 4-H Center.

HAVE A GOOD TRIP! WE'LL BE GLAD TO SEE YOU!

NATIONAL 4-H CENTER
7100 Connecticut Avenue
Chevy Chase, MD 20015

AIRPORT DEPARTURE SUGGESTIONS

I. Limousine Service

A. To National (DCA) and Dulles (DIA) Airports

Allow:

1. 15-20 minutes for the taxi to reach the National 4-H Center after being called. Barwood Taxi has a direct line from the lobby of J. C. Penney Hall or may be called from your room - 652-5100 or 652-8500. The cost should be \$3.00 + 25¢ service charge (total \$3.25) for one, plus 50¢ for each additional passenger.
2. 15 minutes from the National 4-H Center to either Holiday Inn.
3. 1 hour limousine travel time from Bethesda to any of the airports (1½ hours between 7:30 - 9:00 a.m. or 4:40 - 6:30 p.m.)

Limousine Departure Time From Holiday Inn, Chevy Chase

National Airport: Leave at 20 minutes after each hour from 6:20 a.m. to 8:20 p.m. No reservations needed.
Cost: \$4.75 per person.

Dulles Airport: Leave 50 minutes after each hour from 6:50 a.m. to 9:50 a.m. and from 2:50 - 4:50 p.m. No reservations needed except on week-ends.
Cost: \$4.50 per person.

There is another limousine leaving Chevy Chase at 12:50 p.m. Four hour advance reservations only. Call 471-9801

At least 4 hour advance reservations needed for week-end and holiday departures. 6:50, 7:50 and 9:50 a.m. and 2:50, 3:50 and 4:50 p.m. Call 471-9801.

- B. Baltimore-Washington International (BAL or BWI) Airport: Door to door service. Taxi or van departures about every hour. Will probably be transferred to bus in Greenbelt, MD. 7:15 a.m. is earliest arrival at BWI. Reservations needed - at least 4 hours and less than 24 hours in advance. Call: 441-2345
Cost: \$8.00 - one person
\$12.00 - groups of 2 - 5

II. Taxi Service

Allow:

1. 15-20 minutes for the taxi to respond to your call. There is a direct telephone line to Barwood Taxi from the lobby of J. C. Penney Hall. You may call from your room - 652-5100 or 652-8500.
2. To National or Dulles Airports: 1 hour; 1½ hours between 7:30 and 9:00 a.m. or 4:30 and 6:30 p.m. BWI - 1½ hours.

3. Normally, taxis and BWI limousines pick up passengers in front of J. C. Penney Hall. If you wish to be picked up at another building, please notify the dispatcher.

W. K. Kellogg Hall - "First building on right after entering the grounds."

Warren Hall - "Second building on right after entering the grounds."

McCormick Hall - "Third building on right after entering the grounds."

4. Barwood Cab, Inc. charges are determined by the meter reading, plus a service charge, plus 50¢ for each additional passenger (more than one).

III. <u>Costs</u> (Taxis Estimated)	<u>Limousine</u> (includes taxi to Bethesda)*	<u>Taxi</u> (Direct)**
A. <u>National Airport</u>		
1 person	\$8.00 - 8.25	\$12.00
2 persons	\$6.75 - 7.00 each	\$6.25 - 6.50 each
3 persons	\$6.25 - 6.50 each	\$4.35 - 4.50 each
4 persons	\$6.00 - 6.25 each	\$3.40 - 3.60 each
5 persons	\$5.75 - 6.25 each	\$2.80 - 3.00 each
B. <u>Dulles Airport</u>		
1 person	\$7.75 - 8.00	\$19.00 - 20.00
2 persons	\$6.40 - 6.75 each	\$9.75 - 10.00 each
3 persons	\$5.90 - 6.10 each	\$6.75 - 7.00 each
4 persons	\$5.85 - 6.00 each	\$5.15 - 5.30 each
5 persons	\$5.55 5.75 each	\$4.20 - 4.30 each
C. <u>Baltimore-Washington International (BAL or BWI) Airport</u>		
1 person	\$8.00	\$31.00 - 32.00
2 persons	\$6.00 each	\$15.75 - 16.00 each
3 persons	\$4.00 each	\$10.75 - 11.00 each
4 persons	\$3.00 each	\$8.15 - 8.25 each
5 persons	\$2.40 each	\$6.60 - 6.75 each

NOTE: Estimates do not include gratuities.

Therefore, the taxi to National Airport is recommended for two or more.

To Dulles, it is cheaper for one to three to go by limousine. Four or five can save by using a taxi.

To Baltimore-Washington, limousine is cheaper all around.

* The taxi charge will be approximately \$3.00 + 25¢ service charge, plus 50¢ for each passenger above one.

** Includes service charges.

The service charge for taxis is new. It is based on the meter reading and can be charged at the following rates:

<u>Meter Reading</u>	<u>Service Charge</u>
Up to \$2.40	25¢
\$2.40 - 4.90	50¢
\$4.90 - 7.40	75¢
\$7.50 or more	\$1.00

Taxi drivers often ask passengers to National Airport if they wish to go "through town" or if they wish to go the "quickest or scenic route." Strangers usually elect the quick route, but since the mileage is considerably more (around the Capital Beltway) the meter usually reads much more than the above estimates. Therefore, to avoid excessive charges, ask for the "through town" or "direct" route.

If you are charged more than the listed prices by your cab driver, please obtain his number or the cab's registration number and call or write the National 4-H Council, 656-9000.

When two or more share a taxi to the National Airport, agreement should be made in advance at which airline the group will be discharged. Taxis can and do make an extra charge for more than one stop at the airport.

IV. Metro (for departures from National (DCA) only

This is the quickest and cheapest way to reach the National Airport but does require handling your own luggage. Hours of operation: 6:00 a.m. to midnight, Monday through Friday. Saturdays - 8:00 a.m. to midnight. Beginning 2 September '79, trains will run from 10:00 a.m. to 6:00 p.m. on Sunday's. On Columbus Day, Veterans' Day, Washington's Birthday and Independence Day they will run from 8:00 a.m. to 6:00 p.m. Other holidays - same as Saturday's.

The nearest Metro (subway) station is in Silver Spring - 15-20 minutes by taxi. Barwood (see above) estimated charge: \$3.50 - 4.00 plus 25¢ service charge, plus 50¢ for each passenger above one.

Follow signs for instructions on purchasing and using your fare card. You must change trains at Metro Center Stop. Follow signs to Blue Line trains to National Airport (South).

The Metro station is within walking distance of the airport. However, they do have a shuttle bus which is helpful if you have considerable baggage.

Metro costs: Rush Hours (6:00 - 9:30 a.m. and 3:00 - 6:00 p.m. Monday through Friday) - \$1.30
Other times - .50

Metro Time: 45 minutes to 1 hour. Total Time: 1 hour to 1½.

"All prices are subject to change without notice."

IT WAS NICE HAVING YOU WITH US! PLEASE HURRY BACK.



national 4-H council

7100 CONNECTICUT AVENUE, WASHINGTON, D.C. 20015 • (301) 656-9000

Serving the 4-H program of the Cooperative Extension Service

Your Capital Guide



1. National 4-H Center,
7100 Connecticut Ave.
2. National Institutes of Health, Energy Research and
Development Administration, National Bureau of
Standards
3. Dulles International Airport
4. National Cathedral
5. White House
6. Watergate Apartment, Hotel and Office Building
Complex
7. John F. Kennedy Center for the Performing Arts
8. Lincoln Memorial
9. Theodore Roosevelt Island
10. Marine Corps War Memorial, Iwo Jima
11. Arlington Memorial Bridge
12. To Arlington National Cemetery, Arlington House,
Kennedy Gravesite, Tomb of the Unknown Soldier,
Alexandria, Virginia and Mt. Vernon.
13. Goddard Space Center
14. Beltsville Agricultural Research Center
15. Capital Beltway, U.S. 495 (exit 20 South to 4-H Center)
16. National Visitors' Center, Union Station
17. Folger Shakespeare Library
18. Museum of African Art
19. U.S. Supreme Court
20. Library of Congress
21. United States Capitol
22. Washington Monument
23. The Smithsonian Institution
24. U.S. Department of Agriculture
25. Jefferson Memorial

COMMISSION ON WOMEN IN MINISTRY

National 4-H Center
Washington, D.C.
October 18-20, 1979

Emma Justes, Convenor

Proposed Agenda

Thursday, October 18

1:30p.m. REGISTRATION

3:30p.m. PLENARY I

Steering Committee Reports:

1. Funding/Interpretation
2. Budget Item Reports
3. PCL/Placement
4. Search Committee

4:15p.m. WORSHIP SERVICE

Community Building:

1. Introduction of New Members
2. Essential Personal News
3. Issues of Concern (raised only -
to be passed on to specific
TF or Convenor)

5:30p.m. HAPPY HOUR

6:00p.m. DINNER

7:30p.m. PLENARY II

1. Centering
2. Homophobia

8:00p.m. TASK FORCES (Budget items by Friday noon)

9:30p.m. COFFEE HOUSE
(Steering Committee meets until 10:30p.m.)

Friday, October 19

8:00a.m. BREAKFAST

9:00a.m. TASK FORCES (until 12noon)

.../

Friday, October 19 (cont.)

12noon LUNCH

1:15p.m. Denominational Caucuses (until 2:45)

3:00p.m. NAHA (until 4:30p.m.)

4:30p.m. FREE TIME

5:30p.m. HAPPY HOUR

6:00p.m. DINNER

7:30p.m. CR: Sexuality (until 10:00p.m.)

10:00p.m. COFFEE HOUSE
 (Steering Committee meets until 11:00p.m.)

Saturday, October 20

8:00a.m. BREAKFAST

9:00a.m. TASK FORCES (until 10:30a.m.)

10:30a.m. CLOSING PLENARY

 TF Reports
 (WUTA - Tricia Farris/Joan Martin)

 Appointment of Nominating Committee

 1980 Proposed Budget

11:45a.m. CLOSING WORSHIP

12noon LUNCH

1:00p.m. Steering Committee meets until 2:00p.m.

9/17/79

June 1979.

To: Members of COWIM

From: The Task Force on Models of Leadership

At our last meeting we agreed to send along the material we used during the C. R. session. Sorry to be so long in getting it out. Here it is and we hope you find it useful. It is pretty much as we used it and you might like to test it as is, or adapt it. Any feed-back you can give us would be appreciated.

As a Task Force we have said several times that we want to gather together material used expressly for women, by women. There are already books available but we know that there is still material in peoples files and drawers that could be gathered together. We would very much like you to put together whatever material you have - your own or others - that you think we could share. These questions might get you started:

1. Do you have a programme that you used with a women's Church group that was useful for C.R.
2. Did you preach/hear a sermon about a woman in your religious tradition; in the Bible; an active church woman today?
3. Have you created liturgies; written prayers; meditations that have touched the lives of women because they have spoken about women's lives?
4. What are the symbols, images and words you are using these days to express women's spiritual experiences?

I suspect there are other questions. From our experience of working at the questions raised by the notion of Models of Leadership for women we know that there is a great need for us to share resources. Please bring along what you have in October.

September 19, 1979

Dear sisters:

As many of you know, Joan Clark who worked in a regional office of the Women's Division of the United Methodist Church for seven and one-half years, was fired when she revealed that she was a lesbian. She had been on a sabbatical during which she had been studying homophobia in the Church, and in her report of that study she felt it was important to state her lifestyle so as no longer to participate in the "conspiracy of silence" forced upon the gay community by society. Initially the Women's Division refused to accept Joan's resignation which had been requested by its Personnel Committee, but within five days the pressures placed upon the Division by leaders of the church caused them to terminate Joan's employment.

Joan has been spending her time since her termination on May 1st working on sensitizing the Church to its homophobia and challenging it to change. She has made it known to the Women's Division that she feels it would be appropriate for them to reinstate her (at their October meeting) in order to be consistent with their long history of commitment to social justice. If they choose not to do so Joan will bring a civil suit against the Women's Division for denying her her human rights.

The reason I am writing to you is because COWIM has a fine record of struggling with lesbian/gay issues. We have suffered with our individual and corporate homophobia, we have trusted one another enough to acknowledge our fears and pains, and we have given support and strength to our lesbian sisters in ministry. Joan needs our visible support now. There are two ways in which we can help Joan at this point. One is immediately to write letters which protest her dismissal and urge her reappointment to:

.../

Mrs. C. Jarrett Gray
President, Women's Division
United Methodist Church
475 Riverside Drive--15th floor
New York, NY 10027

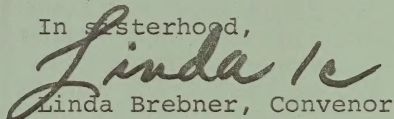
Since mail is being sequestered by Mrs. Gray please send
copies of your letter to the

Joan Clark Defense Committee
527 Riverside Drive - #5E
New York, NY 10027

Secondly, checks may be sent to provide funds for Joan's
Defense Fund at the above address.

Many thanks for your prayerful and serious considera-
tion of this request for your support and help.

In sisterhood,

A handwritten signature in cursive script that reads "Linda 1c".

Linda Brebner, Convenor
Task Force on Gay Is-
sues and Ministry,
COWIM

LB:cej

COWIM

Feb. 28, 1979

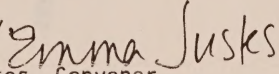
Dr. Jameson Jones
President
Iliff School of Theology
2201 South University Boulevard
Denver, Colorado 80210

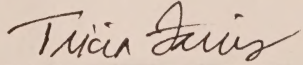
Dear Dr. Jones:

We, the Commission on Women in Ministry of the National Council of Churches, are writing to protest your refusal to admit Lucius Allen Grooms to your seminary on the grounds that he is a candidate for ministry in the Metropolitan Community Church. We are shocked that anyone desiring theological education in preparation for ministry should be denied because of service in a particular denomination, or perhaps because of sexual orientation.

We understand from press releases that the refusal was prompted by your interpretation of the Book of Discipline regarding a prohibition on the use of funds to promote the acceptance of homosexuality. We have written to the Reverend Virgil Bjork, chairperson of the Ministerial Education Fund Task Force, urging an open policy on funding. In the meantime, and hopefully regardless of someone else's decision, you will make the decision to accept all students who desire theological education and who are academically qualified to attend your seminary. Acceptance into the ordained ministry should be granted by Boards of Ordained Ministry, not predetermined by seminaries. Moreover, if you are acting on the assumption that membership or ordination in the Metropolitan Community Church implies homosexuality, you are misinformed. The MCC includes persons of diverse sexual orientations, as does, we might note, even the United Methodist Church.

Sincerely


Emma Justes, Convener
Commission on Women in Ministry

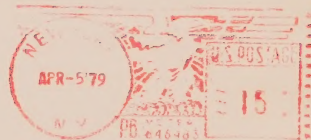

Tricia Farris, Convener
COWIM Task Force on Women
in Theological Education

cc: Claire Randall
Emily Gibbes
James Gunn
Lucius Allen Grooms

Church Women United

*475 Riverside Drive
New York, N. Y. 10027*

Marjorie Ragona
5 Junction Street
Providence RI 02907



COWIM

TO : Linda Brebner, Marge Ragona, Lucille Barrow, Carole Etzler, Adele Peniman-Smith, Faye Ignatius, Joyce Stedje April 4, 1979

FROM : Gail D. Hinand

SUBJECT:

This is a reminder note that each of you have promised to send me by May 1 your ideas, exercises, etc. that can be considered as we plan for the sexuality consciousness-raising experience at the next COWIM meeting.

You may recall our frustration over lack of time for planning this experience and, as a result, our agreement to compile possible ideas and see if some of us geographically in proximity might not assume responsibility for "pieces" of the design. "Pieces" we might consider are theological, experiential, social aspects, issues we face in our ministry.

I think we also made it clear that each of you can send contributions, even if your participation at the next COWIM meeting is uncertain!

Thanks--I look forward to hearing from you.

GDH:KJL

COWIM



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

475 Riverside Drive, New York, N.Y. 10027 Room 770 (212) 870-2144

M. William Howard
President

Claire Randall
General Secretary

James W. Gunn
Executive

May 17, 1979

Enclosed is a copy of Placement Happens When..., Or how to unlock doors for women. This newsletter, a publication from the Employment Task Force of the Commission on Women in Ministry contains stories, strategies, research and resources concerning women and employment. As a service to you copies of Placement Happens when... are available for you to distribute to all interested people in your denomination.

Just indicate the quantity you will use. Copies will be shipped to you by June 5, 1979. You can put your own letter on before sending it to your mailing list. The only cost to you is the bulk postage from New York for which we will bill you.

We are counting on you to give this new resource as wide distribution as possible.

Sincerely,

Penelope M. Colman
(Ms.) Penelope M. Colman
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Yes, I want additional copies of Placement Happens when...
Please send _____ copies to: _____

Return this form by May 31st to: Office for Women in Ministry, The Vocation Agency, 475 Riverside Drive, Rm. 406, New York, NY 10027.



Placement Happens when...

Or how to unlock job doors for women.

A publication from the Employment Task Force of
The Commission on Women in Ministry

Volume 1 Number 1

Summer 1979

PLACEMENT HAPPENS when... is an ecumenical newsletter offering stories, strategies research and resources concerning women and employment. By sharing ecumenically, we will all be enriched and encouraged as we respond to women seeking employment in our denominations.

EMPLOYMENT STORIES

-From a Clergy Couple, Co-ministers, Unitarian Universalists:

The composition of the Ministerial Search Committee, was comprised of five men and four women with a woman and man serving as co-chairpersons. There was a vague notion in the committee's early meetings of the possibility of calling a woman minister. The church had experienced women in key lay leadership roles for a decade. Yet in the 105 year history of the Church, all ministers had been men. In addition, of the forty women ministers in the denomination, well over thirty were already settled in their first congregations. Few had the necessary experience to be senior ministers of a large, 700-member, church.

A questionnaire, designed to gather information about the Church's desires for its ministry, revealed that a startling 50.6% of the people opted for a ministerial "team." The Search Committee outlined three possibilities: a senior and an associate minister, a senior minister with a Religious Education specialist, or a husband-wife team ministry.

There was genuine interest among committee members to explore the possibilities of the latter combination. Two sets of married team ministers were pre-candidated as well as individual male ministers.

Because there have been very few such married teams in the denomination, the committee felt it needed to have some important questions answered.

A conference call was arranged between the Search Committee and two past board chairpersons in another congregation which employs a married team as co-ministers. Learnings from the conversation which took place were:

1. Counseling was greatly broadened with the male-female option present.
2. Membership had increased since the woman member of the couple had joined the man in a co-ministry.
3. The female minister was most often called upon for marriage ceremonies and for the counseling of the young.
4. The Church was well pleased with the effectiveness and ability to work together of their co-ministers.

Confidence was gained by the Search Committee in its pursuit of a wife/husband co-ministry through this conference.

When the decision was made to call a clergy couple as co-ministers to First Unitarian Church, a brochure was made to explain the concept of team ministry to

the church members.

Church members expressed, with few exceptions, an overwhelming enthusiasm for the woman-man team. The couple have found that both their services are fully utilized, that acceptance has been wide and deep and that the Church feels proud of itself that it has a woman and a man serving as its ministers.

EMPLOYMENT STRATEGIES

-From a Woman Pastor, PCUS:

"I offer two observations that I believe are vital factors in any pastoral placement of clergywomen. The support of male colleagues is vital. Bob's openness and initiative really provided the way. If even one local male pastor will step out and be aggressive in the process of placement, many anxieties will be alleviated. Personal conversation from within a Presbytery will be much more effective than forced consideration from without.

The visibility of a person (i.e. a woman) instead of a stereotypical image of "woman pastor" is decisive... I believe experience can do much to dispel fears and resistance to women serving as pastors."

-From an Executive Presbyter, UPCUSA:

"We are constantly on the lookout for women ministers when we go to General Assembly or any meeting. We listen around, we post out interest, we check around... Then we introduce ourselves... We spend a considerable amount of money if we find someone who has prospects. We will pay her expenses to come to our area to meet the Ministerial Relations Committee and to go to churches to meet people..."

-From a Regional Executive, ABC:

"What makes my juices flow and make me want to do everything I can to get a seminarian seeking placement into my Region.

...typed letters introducing yourself and sharing something of your vision for ministry get my best response... It is also very helpful if you take the time to discover a reference who knows

me and who is willing to share her/his evaluation of you with me... It is helpful if you offer to find a way to meet me face-to-face at our mutual convenience.

After you have my attention, there are certain things I will be looking for:

1. A clear sense of call and the passion and urgency that result.
2. An integration of Scripture, Christian experience, and academic language of the people.
3. Some indication that seminary was not just a 'head trip' but that learnings were integrated into a practice of ministry called life.
4. Evidence of commitment to a local church.
5. Personal warmth and sensitivity.
6. Spontaneity.
7. Vision."

-From a Woman Pastor, PCUS:

"Part of my strategy in searching was to be as visible as possible, not only telling people I was interested but showing them as well. I attended a Face-to-Face meeting between churches seeking pastors and pastors seeking churches. The churches that finally called me were represented there and I was scheduled to interview with them, but that did not happen. However, I talked with them informally in the lunch line, and they remembered who I was."

EMPLOYMENT RESEARCH

-From a Series on Women in Ministry, San Francisco Theological Seminary:

"The number of women enrolling in Theological seminaries is up. At San Francisco Theological Seminary, women compose 45% of the total student body - 49% in this year's new class. There is a new seriousness and excitement about ministry in the women students. In three years, a significant shift has come about in their attitude toward their career. They used to view their job possibilities as marginal, linked to specialized ministries. Now their goal is ordination to full pastoral ministry."

-From Summary of the Clergywomen's Study, UPCUSA:

"The persons/services/experiences most frequently rated as being "very helpful" to respondents in finding out about vacant positions are unexpected direct inquiries from congregations/institutions, conversation with other clergypersons (who were not presbytery or synod staff) and self-referrals."

"Approximately 2/3 of the respondents (clergywomen) took advantage of the services offered by the Vocation Agency UPCUSA and/or were helped by friends as they sought church-related employment. Other persons/services most often used in this process includes seminary contacts and the respondent's Ministerial Relations Committee, and some use was made of career counseling centers, dossier/resume writing workshop(s) and Ministerial Relations Committee(s).

-From Project S.W.I.M: A Study of Women in Ministry, by Edward C. Lehman, Jr. and The Task Force on Women in Ministry of The Ministers Council, American Baptist Churches:

"One of the myths alive at the beginning of the study (A Study of Women in Ministry) was that women in the churches were more resistant than men to women candidates for ministry. The findings conclusively show that men are as resistant to women in ministry as are the women in the church.

If change in the position of women in ministry is to be promoted honestly and realistically no simplistic program will suffice. The barriers to be removed exist at the level of individual values and attitudes, cultural and sub-cultural assumptions, and organizational structures that characterize local churches and the denomination.... Several factors evidently are associated with success or failure in the placement. Among background factors, one that we have already discussed at length is sex. The tendency to be placed is more clearly associated with being male than female. There is also a weak relationship between placement and age. The older the candidate is the less likely that candidate is to find placement in ministry.

Marital status makes a difference as many have suggested. If one is married, the probability of being placed is considerably higher than if one is single. If a person is widowed there appears to be a reasonable chance of being placed, but if one is either separated or divorced the probability of successful placement goes down considerably. Finally the degree track in which one participated in seminary is associated with placement. Those who went through the Master of Divinity program are more likely to be placed than those who went through other programs such as Master of Religious Education."

EMPLOYMENT RESOURCES

-Research Reports

Project S.W.I.M: A Study of Women in Ministry by Edward C. Lehman, Jr. and The Task Force on Women of the Minister's Council, American Baptist Churches, U.S.A., Valley Forge, PA 19481 Cost \$5.00

Summary of Clergywomen's Study, Office for Women in Ministry UPCUSA, The Vocation Agency, 475 Riverside Drive, New York, NY 10027

Training Women for Ministry (4 year report), Women's Theological Coalition, Boston Theological Institute, 210 Herrick Rd., Newton Centre, MA 02159 Cost \$2.00

-Media

A New Wave Breaking: Women Are Ministers, 17½ minutes, 16mm Black and White - A Presbyterian Church's experience in calling a woman pastor. Presbyterian Distribution Service, 475 Riverside Drive, Rm. #1906, New York, NY 10027 Cost \$90.00 or Rental from - United Presbyterian Film Distribution Centers: (1) 6644 Sierra Lane, Dublin, CA 94566 (2) 512 Burlington Ave., La Grange, IL 60525 (3) 600 Grand Ave., Ridgefield, NJ 07657, Rental Cost \$8.50

When You Call A Minister, 6 minute cassette tape, Materials Distribution Center, Presbyterian Church in U.S., 341 Ponce de Leon Ave., N.E., Atlanta, GA 30308, Cost \$1.50

Women in Ministry - Resources for Placement, Acceptance and Support of Clergywomen, Office for Women in Ministry, The Vocation Agency, UPCUSA, 475 Riverside Drive, Rm. 406, New York, NY 10027
First copy FREE additional copies \$1.00

Apple Core, Vol. II No. 4 American Baptist Women in Professional Church Leadership c/o Faye Ignatius, National Ministries, ABC/USA Valley Forge, PA 19481
Cost \$.35

How to Write A Good Looking Dossier, From Diane Tennis, Presbyterian Church in the U.S., 341 Ponce de Leon Avenue N.E., Atlanta, GA 30308 Cost \$.35

Unitarian/Universalist Women for A Change, A Packet, Unitarian/Universalist Women's Federation, 25 Beacon Street, Boston, MA 02108 Cost \$2.50

Affirmations, Women's Theological Coalition, Boston Theological Institute, (Sept-April) 210 Herrick Rd., Newton Centre, MA 02159 Cost \$4.00 in advance to WTC/BTI

Campus Ministry Women Newsletter, bi-monthly, CMW, 802 Monroe, Ann Arbor MI Cost \$10.00 - Institutional; membership rates also available.

Center for Women Religion Newsletter, quarterly, CWR, 2465 LeConte Avenue, Berkeley, CA 94709

The Resource Center for Women in Ministry in the South, Inc., P.O. Box 1365 Greensboro, NC 27402

Connect, 10 issues, Women's Program UPCUSA, 475 Riverside Drive, Rm. 1151, New York, NY 10027 Cost \$3.00

Ecumenical Women's Center Newsletter, 10 issues, EWC, 1653 W. School Street, Chicago, IL 60657 Cost \$6.00; membership rates also available

Getting It Together, 6 issues, Organization for Church Employed Women, UPCUSA, M.G. Adams, 112 Forest, Rockville, MD 20850 membership \$15.00

Flyer, 10 issues, Commission on the Status and Role of Women, United Methodist Church, 1200 Davis Street, Evanston, IL 60201

Please send additional employment stories, strategies, research, resources to Office for Women in Ministry, The Vocation Agency, 475 Riverside Drive, Room 406, New York, NY 10027.

This is a resource of the Commission on Women in Ministry, Program Committee for Professional Church Leadership, Division of Education and Ministry, National Council of Churches. Editor, Penelope Morgan Colman, Associate for Women in Ministry, Vocation Agency, UPCUSA.



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November 28, 1978

TO: COWIM Members

FROM: Burnice Fjellman

1979 MEETING DATES

March 21-23, 1979
Marriottsville Spiritual Center
Marriottsville, MD

October 18-20, 1979
National 4-H Center
7011 Connecticut Avenue
Washington, DC 20015

Please hold these dates!

Enclosed is the Summary of the October meeting with task force reports and a list of participants. If there are any corrections, please let me know. Attendance was somewhat less than usual - we missed several of our faithful participants, among them charter members who had not missed a meeting prior to this time! We hope that COWIM is a priority for all denominational and ecumenical representatives and look forward to your participation in March.

Also enclosed are copies of letters I have received which I think should be of interest to you. If you are interested in the sabbatical fellowships at Harvard, please write Dr. Warlick for application forms.

As most of you know I was retired as of October 31. I am working a couple of days a week at present, following up on the Clergy Couples Consultation and COWIM matters. COWIM recognized this new phase of my life in a wonderful and loving way during the October meeting. And I was really surprised - Luz took pictures which confirm this statement! My thanks to all who shared

.../

in that beautiful event and to all of you for your friendship and support since the beginning of COWIM.

COWIM is a source of deep satisfaction to me for what it is and for what it can become. It is an important ecumenical organization which needs the encouragement and support of all who care about women in ministry. A former denominational representative has said that it was a miracle when COWIM came into being and it is a miracle that it continues. The report from the committee on the future of COWIM emphasized that participants want it to continue as an organization and as a force for change in the denominations.

May the miracle continue!

BF:cej
Encls.

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October 1978

COMMISSION ON WOMEN IN MINISTRY
October 25-27, 1978

Task Force: Ethnic Women of Color in Ministry
Adele Smith-Penniman, Convenor

PRESENT: Carolyn Anderson, Luz Bacerra, Effie Blair, Joan Campbell,
Emily Gibbes, Carolyn Ray, Adele Smith-Penniman

Each session was opened and closed with prayer. After introducing ourselves, we established the TF's agenda.

Carolyn Ray shared with us some Native American concerns, including sovereignty, treaty rights, and the ramifications of dual citizenship. She noted that non-Native Americans' responsibility began with being informed and with questioning the absence of Native American representation wherever they associate. Carolyn sketched out the format for the CR session to be held with all of COWIM and asked for help in managing the AV equipment.

The TF began examining Recommendation #7 of the Consultation of Ethnic Minority Women in Ministry. Lengthy discussion pursued on the intent of the recommendation. Emily offered that all Consultation recommendations seemed to fit one of four categories: skill development; improved representation in church bodies; increasing sensitivity to the needs of ethnic women; and strengthening communications. It was decided to develop a list which would cross categories. Areas in which information will be compiled are:

- (a) people in denominational and ecumenical structures to approach when an ethnic woman is seeking or preparing for church employment;
- (b) people, agencies and caucuses within denominational and ecumenical structures who have a particular focus on ethnic women in church life;
- (c) other ethnic women who are in leadership positions in denominational, ecumenical and seminary structures.

Several ways of proceeding were suggested. It was agreed that denominations would be sent a letter (drafted by Adele and Emily) requesting names and addresses of persons and groups in each area. Denominations would also be asked to circulate said information among interested members. Cross-denominational lists would be compiled and kept in the COWIM office for those requesting them (at a charge). A letter would be mailed to consultation participants and independent ethnic church headquarters notifying them of the existence of the data. A target date for having formulated the lists is the fall of 1979 COWIM meeting.

The TF explored other ways of improving communication among ethnic women. At the spring meeting, TF members will bring information on

upcoming events of interest to be distributed with the minutes and to consultation participants. A future project is to have a newsletter for ethnic women in church life that would include events, information on people and printed resources, and "our stories."

Motion: It was moved, seconded and passed that the TF pay \$50 toward Carolyn Ray's travel expenses to attend COWIM with the understanding that COWIM would pay the balance.

The TF discussed how COWIM's relevancy to ethnic women might be improved. It was felt a two-pronged approach is necessary: increasing ethnic representation at meetings and developing programs which address ethnic concerns. Hispanics, Asian-Americans and Native Americans are especially overlooked. Each TF member is to approach her denomination strongly, encouraging it to strengthen its ethnic representation. People who attended the consultation should be among those seriously considered to fill representative vacancies. Carolyn Ray is to mail Adele a list of Native American women who might be approached for involvement in COWIM. Ethnic women living near COWIM's meeting site will be invited to participate at meetings. The TF would help with meal and registration costs for those needing assistance. Future meetings should preferably be in accessible urban settings. Joan will develop a list of ethnic women in the Washington area to be approached about attending the Spring COWIM meeting. At that meeting the TF will sponsor a program specifically designed for ethnic women. Joan and Luz developed its format and will be checking with Hispanics and Native Americans to make it more inclusive. The program will be a 2½ hour CR session (held before the first plenary convenes?) with different ethnic groups sharing their stories, shedding clarity on their faith communities and describing the stumbling blocks they face. The structure would be 15 minutes for selected ethnic representatives to speak, followed by small group discussions or "confession times". A closing celebration would incorporate the different experiences of ethnic groups. At the April meeting, the TF will explore the possibility of future formal programs for ethnic women attending COWIM. This might entail speakers or workshops addressing specific needs. The TF will remain in communication with efforts to develop regional and national organizations of ethnic women in ministry. For example, exploratory overtures have been made to the National Council of Negro Women regarding a national association of women in ministry, and the TF needs to be aware of what develops.

At the April meeting, the TF will try to develop strategies whereby a denomination would assume responsibility for future consultations of ethnic women in ministry.

We discussed how TF members might be supportive of the local projects in which each of us is engaged. Effie announced the Consultation for Black Church Educators to be held in Texas, June 7-9, 1979.

Carolyn Anderson, Recorder

COMMISSION ON WOMEN IN MINISTRY
Convenor, Emma Justes

Summary of Meeting

The Fall meeting of the Commission on Women in Ministry was convened by Emma Justes on Wednesday, October 25th, at approximately 3:00p.m. New participants and members of the Steering Committee were introduced.

BUSINESS
ITEMS

The Rules of Procedure used during the March 1978 meeting were reaffirmed to be followed during this meeting.

STEERING
COMMITTEE
REPORT

1. A committee on funding and interpretation was established.
2. Recommends that for future COWIM meetings the registration fee be \$15.00, payable in advance and non-refundable. This procedure will assure a cushion for guaranteed housing and funds for program expenses.
3. It is understood that the projects of the Commission on Women in Ministry will be implemented by the Commission task forces and not by Professional Church Leadership, National Council of Churches.
4. There will be two meetings of the Commission on Women in Ministry per year.
5. Professional Church Leadership has established a Search Committee. Two women are to be on this committee: Emma Justes, Convenor of COWIM and one other to be selected by the Steering Committee.
6. The Steering Committee recommends that Burnice Fjellman fill the interim period as COWIM staff person until a person has been secured for this post.

OTHER
REPORTS

The task force convenors were introduced and each in turn stated briefly the business of her task force at this meeting.

REPORTS OF
PERSONAL
CONCERN

Hazel Staats-Meyners announced that she was recently married to Robert Westover and may be known in the future as Hazel Vivian. Faith Ferré has been married

REPORTS OF PERSONAL CONCERN (cont.)	since the March COWIM meeting. Holly Bell will be married October 28th. Joyce Stedge announced that at long last her divorce was final. Kathy Johnson will be ordained November 19th in Berkeley, California. All these announcements of personal concern brought great rejoicing from the group.
RCA CELE- BRATION	COWIM planned a celebration in support of women seeking ordination in the Reformed Church in America which took place at the time of the RCA Synod in June 1978. Subsequently it was decided that women may be ordained into the RCA if they are recognized by their own classes. Since then three women have been so ordained.
SQAG	In 1978 the Seminary Quarter at Grailville included three separate programs based on racism, sexism and classism: 1. A week at ITC in Atlanta. 2. A three-day event in June 1978 cosponsored by the Boston Theological Institute and Women's Ecumenical Institute. 3. A week at Grailville on "The Theological Perspectives on Women and Violence". 1979: SQAG has adopted a new name that better describes its diversity: "Women United in Theology and Action" (WUTA). The 1979 theme for WUTA is "Theological Perspectives on Violence Against Women."
WOMEN'S INTER- SEMINARY CONFERENCE	A successful event for approximately 100 women seminarians was held at United Theological Seminary in New Brighton, Minnesota in April 1978. The next conference will be at the United Theological Seminary in Dayton in February 1979.
RELIGIOUS COMMITTEE FOR ERA	1. A word of gratitude was expressed to the United Methodist women who took busloads to the legislature in Illinois to urge passage of the ERA. Unfortunately, it did not pass. 2. 100,000 supporters of ERA participated at the June rally in Washington. It was considered a great success. 3. On October 6 the Senate passed the extension of the ERA to June 30, 1982.

WOMEN IN
MINISTRY
WEEK AT
GRAILVILLE

Twenty women from diverse areas of ministerial responsibilities came together for a week. Their concerns centered around "How can we bring our sisters along?" It was reported that this was a helpful and fruitful week which will be held again in 1979. The tentative dates for the 1979 meeting are August 5-11 with Ruth Duck chairing the program.

EXECUTIVE
STAFF
CONFERENCE

Gail Hinand of Church Women United announced that January 16-18, 1979 are the dates set for the Executive Staff Conference. All women at the national level are included. The 1979 conference, "Feminism and Racism," will be led by Nancy Richardson, Brinton Lykes and Joan Martin, and will be held at the Malvern Retreat Center outside Philadelphia, PA.

EVENTS FOR
CLERGY WO-
MEN

Two events for clergy women which were highlighted were the meeting of the United Methodist Clergy Women in Dallas, January 2-5, 1979 and the United Church of Christ Clergy Women's meeting which will be held January 10-13 in Cincinnati, Ohio, following the United Church of Christ Women in Leadership meeting. Debi Casey plans to attend the UCC National Meeting of Women for Leadership Development as an observer from the Christian Church and will represent COWIM.

There will be a conference for all women in ministry at Kirkridge March 26-28, 1979 on "Power and Justice."

WCC THE-
OLOGY AND
EDUCATION

Adele Smith-Penniman reported on the meeting on Theology and Education which was held in Geneva. She felt one of the strengths of this meeting was that it put a personal dimension into the women-to-women support which we are seeking to build around the world.

CONSULTA-
TION OF
ETHNIC MI-
NORITY WO-
MEN IN
MINISTRY

This consultation was held at the National 4-H Center, Washington, DC in April 1978. Attending were approximately 180 women representing Native Americans, Asian, Hispanic and Black American minorities. Some of the specific strengths enumerated by those present who attended were:

1. Out of this meeting came many messages of affirmation and joy.
2. There were constructive suggestions and strong support for another similar event.
3. It illustrated both how women worship and how worship is the way through which Christians express their community.
4. It was believed to have a continuing impact.

CONSULTA-
TION OF
ETHNIC MI-
NORITY WO-
MEN IN
MINISTRY
(cont.)

5. It provided affirmation and support for the women who were attending.
6. The recommendations from this conference need both the affirmation of white women and also their recognition that as these recommendations impact their lives, solidarity is built.
7. An expressed need to relate sexism, racism and classism more closely.

FUNDING
AND INTER-
PRETATION
COMMITTEE

Request that the task forces submit funding requests for any projects over the next three years. Expressed the following current concerns:

- (1) Effective PR for COWIM
- (2) Stated goals and a functioning network
- (3) An understood relationship between funding and interpretation

CAUCUSES

Caucuses were held in the afternoon on lay professionals, ordained minority women, ethnic professionals, gay issues and others.

CONSCIENCE-
NESS RAIS-
ING ON
NATIVE
AMERICANS

On Thursday evening, October 26th, Carolyn Ray led the group in a conscienceness-raising event. Through an "Indian Awareness Inventory" many discovered that they were not as knowledgeable about facts concerning the American Indian as they had thought.

Two filmstrips were shown: One which illustrated the answers to the Awareness Inventory and the second explained the concept of sovereignty as it relates to Indian tribes, their history and their current situation. It was agreed that this was a helpful beginning as we seek to understand better our sisters and brothers of this small (approximately one million), but important ethnic minority.

TASK FORCE
REPORTS

Friday morning, October 27, the task forces reported on decisions and recommendations made during the four and one-half hours of their meetings during this session of COWIM. The reports are affixed to these minutes as exhibits.

EMPLOY-
MENT
ISSUES

The task force reported as their goals:

- (1) By 1981 to have helped key women and placement men become advocates of clergy women.
Method: Publication of a newsletter with information to facilitate the placement of women in ministry.
- (2) By 1981 to teach clergy women how to use their power.
Method: Use recently placed clergy women to share placement realities with senior seminarian women.

THEO-
LOGICAL
EDUCATION

1. Announced that the date for the Women's Interseminary Conference is February 6-8, 1979 at Union Theological Seminary in Dayton, Ohio with the theme "Shaping Meaning, Shaping Ministry, Theology and Strategies for the 1980's."
2. Recommendation: That COWIM urge the availability of money for the attendance of women from the West Coast with the possibility that in 1980 there will be a West Coast conference in addition to an East Coast conference (possible location for East Coast: Philadelphia Lutheran Seminary), and pursuing the possibility that in 1981 there will be a united conference on the West Coast. AFFIRMED.
3. Reviewed the history of Seminary Quarter at Grailville (1974-77). Seminary Quarter: New Directions (1978) and Women United in Theology and Action (WUTA), 1979.

Recommendation: That a letter be sent from the COWIM convenor to the WUTA Coordinating Committee convenor reiterating their co-sponsorship and reaffirmation. APPROVAL BY CONSENSUS.

4. It was noted that there will be a meeting held in Toronto April 22-28, 1979, "Women in Ministry - Agents in Social Change." It was announced that this was limited in number and that Canadian women would receive priority.
5. Recommended: That a letter be sent to Harvard Divinity School urging the continuance of the Research/Resource Associate program. It was noted that through this program women have been brought on the faculty and that at this time there are no women on the faculty. MOVED by Linda Brebner. Seconded. PASSED.
6. Recommendation: That a letter be sent to John Silber, President of Boston University, with a blind copy to Beverly Harrison, expressing disappointment and grief at the denial of the appointment of Beverly Harrison to the faculty of that institution, pointing out that the loss is not only to women but to the institution as well. MOVED by Hazel Vivian. Seconded. PASSED.
7. It is noted that the United Methodist Church made the decision that no money would be used to support homosexual people. It is believed that several seminaries took action in response to this decision.

Recommendations:

- a. A letter to Garrett Theological Seminary expressing shock/anger/dismay that a student was

THEO-
LOGICAL
EDUCATION
(cont.)

- a. (cont.) expelled when the student admitted being gay.
- b. A letter to Iliff Theological Seminary expressing shock/anger/dismay upon the refusal to admit a student who was preparing for ministry in the MCC.

Blind copies of the above letters be sent to the students involved. MOVED by Linda Brebner. Seconded. PASSED.

8. Recommendation: That a letter be sent to Drew University Theological School affirming its statement that it will consider all applications regardless of race, sex and affectional preference, but requesting that they clarify the terms of acceptance beyond "consideration." MOVED by Diane Tennis. Seconded. PASSED.
9. Recommendation: That a letter be sent to Loyola University in support of Elizabeth Fariens. It was cautioned that the current facts of the situation be carefully checked out before the letter is written. MOVED by Nancy Krody. Seconded. PASSED.
10. Recommendation: A letter be sent to Robert Neff of the Church of the Brethren expressing COWIM's distress at the termination of Beth Glick-Rieman and noting that it appears to be another instance in which the requests of women are ignored. The letter is to be written by Shelly Finson in conjunction with Mary Cline Detrick. AFFIRMED BY CONSENSUS.

ETHNIC
WOMEN OF
COLOR IN
MINISTRY

Recommendation: That two and one-half hours be set aside before the opening of the COWIM meeting in March, 1979, for an experience for ethnic women of color and inviting women in the area. AFFIRMED BY CONSENSUS.

GAY ISSUES
AND MINIS-
TRY

1. Recommendation: That a human sexuality CR session be held in October, 1979. Plans to be made later and specific recommendations to be brought into the March 1979 meeting. AFFIRMED.
2. Recommendation: That COWIM, New Ways Ministry (Baltimore) and the Women's Committee of the Mid-Atlantic and Northeast Districts of the Universal Fellowship of Metropolitan Community Churches co-sponsor a conference for lesbian-feminist Christians at Kirkridge Center on March 23-25, 1979 immediately following the March COWIM meeting. The theme for this meeting will be "Journey to Freedom: Lesbian-Feminist-Christian." AFFIRMED.

GAY ISSUES
AND MINIS-
TRY (cont.)

3. Recommendation: That new projects be explored in the area of ministry to families of gay people, the funds to be secured from foundations and sympathetic individuals. Emily Gibbes requested that we work through the DE&M units now working in these areas, especially the Family Life office, Bill Sheek, Director. AFFIRMED.
4. It was suggested that when dealing in areas of racism, sexism and classism, heterosexism be added as a fourth area of concern.
5. Recommendation: That a letter be sent to William P. Thompson, Stated Clergy of the UPCUSA expressing dismay at his interpretation that the San Diego General Assembly vote on ordination of homosexuals is considered binding on all. This was not an anticipated interpretation. MOVED by Nancy Krody. Seconded. PASSED.
6. Recommendation: That we adopt a resolution censoring the Briggs Referendum (Proposition 6 on the ballot in California on November 7, 1978) which not only denies the civil rights of homosexuals but also infringes upon the rights of those persons who advocate such rights. (See enclosed Task Force Report for entire resolution). That this statement be sent to the members of the governing board of the National Council of Churches and to affiliated organizations in California. That it also be sent to the NCC Press office urging its release to the press. MOVED by Nancy Krody. Seconded. PASSED.

STEERING
COMMITTEE
REPORT

1. The next meeting of COWIM will be March 21-23, 1979 at Marriottsville.

Suggested dates for COWIM meeting, fall 1979:

October 18-20
October 11-13
November 1-3

Date and place to be announced in March.

2. Joan Martin is appointed to the PCL Search Committee. The Search Committee now includes: James Gunn of the PCL; Thomas Wood, Christian Church (Disc. of Christ); Emma Justes, Convenor, COWIM; and Joan Martin.
3. Recommendation: That Burnice Fjellman be the one-fourth person with responsibilities for COWIM and placement of women in ministry. AFFIRMED.

STEERING
COMMITTEE
REPORT
(cont.)

4. Linda Brebner is appointed as representative of COWIM to the Roman Catholic Ordination Conference to be held in Baltimore, MD, November 10-12, 1979. We will send a \$10 donation as requested. ACCEPTED BY CONSENSUS.

FUNDING
AND INTER-
PRETATION
COMMITTEE

The PCL has adopted a project-oriented stance. Two primary projects are COWIM and the placement of women in ministry. Both will be staffed by a one-fourth time person.

Suggested ways to increase PR:

1. A COWIM "communicator" be produced around each meeting for denominational use.
2. A new brochure on COWIM be developed.
3. A list of women in ministry be put on the computer for use by the denominations.
4. A COWIM program be developed around the meeting time of the NCC governing board (that meeting held outside New York City).
5. An informational packet on the accomplishments of COWIM be developed.
6. Increased media coverage of the COWIM meeting and events sponsored by COWIM.
7. Develop a budget for three years which will include interpretation.

It was noted that the base budget for COWIM is set at \$16,810 and that any additional funds must come from outside sources. It was decided that COWIM must determine what the denominations want and what women in ministry in the denominations want.

FINANCES

A summary of the 1977 financial report was presented showing a balance of \$2,046.00. One half of this balance (\$1,023) was designated for the Consultation of Ethnic Minority Women in Ministry if it was needed. The remaining half (\$1,023) was designated for the PCL budget.

Recommendation: that the portion of the 1977 balance (\$1,023) designated for the Consultation of Ethnic Minority Women in Ministry and not used be retained by COWIM for its core budget; and that any residue from the Consultation. . . , after all bills are paid, be retained by COWIM for concerns of ethnic women of color. MOVED by Linda Brebner. PASSED.

FINANCES
(cont.)

Also distributed was a report of 1978 finances as of September 30, 1978. Anyone not present for the meeting and wishing a copy of one or both reports may request copies from the PCL office.

ADJOURN-
MENT

The meeting was adjourned with a closing circle singing a new song by Carol Etzler "Travelin' Light."

Nancy T. Heimer
Recorder

NTH:cej

COMMISSION ON WOMEN IN MINISTRY
October 25-27, 1978

Task Force: Employment Issues
Diane Tennis, Convenor

Agenda to be covered

Old Business

1. Recommendation on placement of clergywomen
2. Ethnic consultation referrals
3. Project on lay professional support

New Business

4. Three-year planning process
5. Representative on CR on sexuality

1. Recommendation on placement of clergywomen:

Task force on employment issues of COWIM will publish a newsletter with information to facilitate the placement of women in ministry

Specifics of newsletter:

- project three issues per year
- Penny Colman will coordinate and edit; she will provide forms
- task force responsible to recruit articles
- focus to be placement of clergywomen; advocacy styles to accomplish same
 - clergywomen share success stories (how visibility worked for her)
 - placement person who has done something innovative and/or useful (middle judicatories, search committees, seminary placement)
- denominations cover mailing costs

each denomination get bulk mailing for distribution
each bulk mailing will include cover letter with suggested persons to receive (Task Force on Women, key lay women, placement women, etc.) and deadline for next quantity order

- initial cover letter to denominations to introduce newsletter and obtain quantity order
- articles one page, typed double-space, three pages maximum
- copy due dates (on Penny's desk, Vocation Agency, 475 Riverside Drive, Room 430, New York City 10027) December 15, 1978, April 6, 1979, September 14, 1979

Assignments

Debi Casey: cover letter/s by November 20
two articles by December 15 (pastor interim)

Leslie Cronin: article by December 15 (couples)

Lavonne Althouse: two stories, she will contact sources
by October 30

Ann Conrad: bring story forms to spring COWIM meeting

Jim Gunn: check with Penny about lists for distribution
by December 1

Mary Talbot: -call Ann by November 3 about forms
-resource page information by December 15
-report at March meeting on the feasibility
of resource piece on periodical articles
on women clergy

Sally Dries: -resource page information by December 15
-by March 15; print alert in UCC Clergywomen
newsletter about COWIM newsletter and arti-
cles for

Diane: request of Steering Committee 30 minutes for
article forms (next COWIM meeting?)

2. Ethnic consultation referrals

- recommendations 1a and 13 from the Consultation of Ethnic Minority Women in Ministry were discussed
- agreed to check and/or monitor own denominations

3. Support of lay professionals - survival strategies

- Jim Gunn reported possibility of PCL Project dealing with support systems for lay professionals
- task force will take a future look at the use of an article on "Survival Strategies for Women in Ministry" by Donna Schaper

4. Task force life - the next three years

Diane presented a process to facilitate the task force's look at its directions for the future, which was accepted

- a look at the givens
- dreaming/goal setting
- selecting/refining of goals for 1979-81
- tasks for those goals; be aware of specifics and realistic time commitments

4. (cont.)

GOAL: By 1981 we will have helped key laywomen and placement men become advocates of clergywomen

1. newsletter (see recommendation and assignments
 2. Disciples planning for structured conversations between laywomen and clergywomen
- task force will share information and resources

Assignments:

Diane Tennis: by December 28 send material to Debi on three women's groups - United Presbyterian Church USA to send similar material

Mary Talbot: by November 3 share report on project for placement of women

3. at spring meeting Sally will report on UCC research on placement of women
4. at spring meeting Nancy will bring a draft of a letter about representation on governing boards, committees, etc. with particular comment on nominating clergywomen to serve on these groups

GOAL: By 1981 we will have taught clergywomen how to use their power.

1. use recently placed clergywomen to share placement realities with senior seminary women
- test with women at Interseminary Conference in February at Dayton, OH
- test at various seminaries October - March

Assignments:

Debi: by December 30 talk with three denominational seminaries (Lexington Theological Seminary, Christian Theological Seminary, Phillips Graduate Seminary); by November 3 talk with Peggy Way

Sally: by November 3 ask Jean Bozeman to test idea with women at Interseminary Conference

4. (cont.)

Mary: by October 27 talk with BTI women
by spring meeting, with Andover-Newton

Leslie: by May 1 check with two UUA seminaries

Diane: by December 2 check with Union Theological
Seminary (Richmond); by March 15 check with
Austin; check to see if placement people get
together within ATS

Jim: by December 1, talk with Sid Skirvin at Union
Theological Seminary (New York)

2. Disciples will report at fall meeting about field education in seminary project

GOAL: By 1981 we will have finished consciousness-raising with women on redefining, reclaiming and redistributing their power in ministry

- will begin working on this at fall, 1979 COWIM meeting

Those present for task force meeting: Diane Tennis, Leslie Cronin, LaVonne Althouse, Mary Lee Talbot, Jim Gunn, Sally Dries, Nancy Heimer, Debi Casey.

Debi Casey
Recorder

Commission on Women in Ministry
October 25-27, 1978

Task Force: Women in Theological Education
Tricia Farris, Convenor

1. Women's Interseminary Conference

- a. February 16-18, 1979 - United Theological Seminary, Dayton, OH
Theme: "Shaping Meaning, Shaping Ministry, Theology and Strategies for the 1980s"
Concern expressed that West Coast women attend and that, if possible, money be available to provide transportation assistance.
- b. 1980 - possible site is the Lutheran Theological Seminary, Philadelphia;
- explore possibility of a second conference in 1980 to be held on the West Coast.
- c. 1981 - perhaps a re-united conference on the West Coast.
- d. Publicity to seminaries on the West Coast and in Canada, the latter through Shelley Finson.
- e. Recommendations for Planning Committee of the Women's Interseminary Conference:
 - 1) Host group must cover own expenses and send \$1,000 on to the next host group.
 - 2) Money over the \$1,000 is to be sent to COWIM to be held in a designated account.
 - 3) \$1,000 must go from the host school to the school where next conference will be held; the money is raised through registration fees for each conference and other sources.
 - 4) Planning Committee should consist of
one person from past host school
three persons from present host school
one person from future host school
one person from COWIM
 - 5) The Women's Interseminary Conference is co-sponsored by COWIM and the seminary group at the current host school.
 - 6) The Planning Committee is accountable to COWIM through COWIM representative, presently Jean Bozeman.

- 7) Host school is urged to get local press coverage and to send copies of any stories to COWIM.
- 8) Planning Committee is asked to check out possibility of making available keynote addresses, workshop models, etc.

2. WUTA - Women United in Theologizing and Action

- a. The Task Force re-affirmed COWIM sponsorship, which means
 - 1) use of COWIM name in publicity;
 - 2) one COWIM representative on the Coordinating Committee;
 - 3) publicity through COWIM and PCL channels;
 - 4) use of COWIM members as resource people.
- b. A letter will be sent from COWIM convenor to the WUTA Coordinating Committee reaffirming co-sponsorship and reiterating the above understanding of COWIM sponsorship.
- c. 1979 proposed program/sites
 - 1) Minneapolis, St. Paul
 - 2) Toronto
 - 3) Atlanta Convocation II
 - 4) Theological Perspectives on Violence Against Women II
 - 5) Women and Ministry in three rural settings
 - 6) A six-week program built around 4) and 5)

A brochure with details will be available after November 15, 1978.

3. Letters will be sent on the following subjects:

- a. continuation of the Research/Resource Associate Program at Harvard Divinity School;
- b. denial of appointment of Beverly Harrison to Boston University School of Theology;
- c. actions concerning homosexual students (letters to Garrett and Iliff seminaries and to the Ministerial Education Fund of the United Methodist Church); letter of support to Drew Theological School for its position.
- d. Elizabeth Farian's case at Loyola University (letter to the president of Loyola after checking facts with Bernice Sandler.

COMMISSION ON WOMEN IN MINISTRY
October 25-27, 1978

Task Force: Models of Leadership
Shelley Finson, Convenor

PRESENT: Shelley Finson, Mary Garland, Beth Glick-Rieman, Ann
Harrison, Nancy Heimer, Gail Hinand, Veronica Lanier

Models	<u>MINISTRY OF WOMEN</u> <u>Leadership</u>	Style
AFFIRMING		SUPPORT
RESOURCES		SKILLS
STRATEGIES		SURVIVAL

Shelley began the first session by giving a brief historical run-down on the Task Force. How it had once been two groups - Ministry and Leadership. She also spoke of the difficulty the Task Force had had in coming to grips with its task. She affirmed the past work of both groups as being very important to the work of COWIM because it had been necessary to have a group struggle with the questions even if there has been no easy answer.

Shelley then proposed that the present Task Force ask for the CR time on the next COWIM agenda and that we devise a process that will offer the participants a chance to affirm themselves in their ministry.

The group agreed and we began to work on a model. The following are some of the ideas that we shared.

The Model might have some of the following ingredients:

- to be a model - something folk might use in another place to enable women to affirm their ministry;
- to focus on our unique ministry as women - recognizing the political, theological, sociological and collegial elements that influence our ministry;
- we need both to examine our ministry and then to step back from that process and ask ourselves what is the meaning behind that search;
- develop not only an individual 'skill inventory' but also a COWIM 'skill inventory';
- we want to affirm the ministry of women working with women-what is unique?
- need to have something related to back home;
- reflecting on how to work effectively and politically within structures.

Shelley Finson, Recorder

COMMISSION ON WOMEN IN MINISTRY
October 25-27, 1978

Task Force: Gay Issues and Ministry
Nancy Krody, Convenor

We reported that the sexuality consciousness raising planning session was attended by representatives of all task forces, and many suggestions for areas of concern were given. The following persons agreed to follow up on the planning: Stedje, Heimer, Ragona, Brebner and Hinand. We anticipate that the session would be held October, 1979.

It was noted that the Consultation of Ethnic Minority Women produced no recommendations in the areas of sexuality. This fact and observations made by Joan Martin in the sexuality CR session point to the need for learning how to meet the needs of ethnic minority women in this area.

There has been for a long time a need for a conference for lesbian-feminist Christians to be able to share their concerns, needs, and joys in a "safe" atmosphere. We are working on the planning of such a conference at Kirkridge, March 23-25, 1979, under the co-sponsorship of COWIM, New Ways Ministry (Baltimore), and the Women's Committees of the Mid-Atlantic and Northeast Districts of the Universal Fellowship of Metropolitan Community Churches. Lynn Josselyn will be the on-site coordinator, and helping plan will be Martha Blacklock, Marge Ragona, Linda Brebner, and Carole Etzler. The theme is "Journey to Freedom" Lesbian-Feminist-Christian, and the cost will be approximately \$50 for those attending. Advocates will be welcome to attend. We look to the future possibility of a similar conference in a "woman-space" such as Grailville.

We are aware that Georgia Fuller, of the NOW Women & Religion Task Force, is trying to pull together a meeting of persons from denominational gay caucuses and denominational staff concerned for sexuality issues to strategize around gay issues, especially within the churches.

We will continue to work on our resources for local churches and judicatories, as well as for individuals: our packet, Carole's Mushroom Story, and a possible book on human sexuality written by women in ministry.

Other future dreams include work in the areas of public policy and sexuality which are not dealt with by other offices in the NCC (such as Justice for Women and the Family Life offices); concerns for mental health/illness and sexuality and stigmatization of women; developing a network of women in denominational gay caucuses; tying our work in with that of the Family Life office in DE&M (Bill Sheek; note that Mary Cline Detrick and Ralph Detrick co-chair its advisory group of 30 persons in denominational offices); and concerns for developing resources for a ministry to family members of gay persons.

We hope to pursue individual and foundation sources for money for specific projects.

We plan to write to UPCUSA Stated Clerk, William P. Thompson to express our dismay at his ruling that the San Diego General Assembly vote on ordination of homosexuals be considered binding on all Presbyteries - a position which even many of the commissioners who voted with the majority did not anticipate. Copies will go to the Moderator, and to Presbyterians for Gay Concerns.

Finally a discussion of the Briggs referendum produced the attached resolution to be voted on by the plenary of COWIM. It was noted also that Seattle will be voting on November 7th, and that another resolution will be introduced into the NY City Council this fall. We are pleased that Episcopal Bishop Myers and RC Archbishop Quinn have opposed Briggs (Prop. 6) in no uncertain terms, as have other groups.

Nancy Krody,
Recorder

Approved at Marriottsville, MD, October 27, 1978

WHEREAS, the Governing Board of the National Council of Churches of Christ in the USA and many of the member communions in the United States have voted favorably on resolutions in favor of civil rights for all persons regardless of their sexual orientation or affectional preference; and

WHEREAS, we believe in the essential dignity of human beings; and

WHEREAS, the Briggs Referendum (Proposition 6 on the ballot in California on November 7, 1978) would not only deny the civil rights of homosexuals but would also infringe upon the rights of those persons who merely advocate such rights;

THEREFORE, we, the Commission on Women in Ministry of the Division of Education and Ministry, Professional Church Leadership, of the National Council of Churches of Christ in the USA, oppose the Briggs Referendum and encourage California voters to reject this attempt to deny basic Constitutional rights to this already oppressed group, and

We encourage all people everywhere to support civil rights legislation for all persons without regard for sexual orientation or affectional preference; and

We call upon the Governing Board of the National Council of Churches of Christ in the USA also to oppose the Briggs Referendum at its November 2-3, 1978 meeting; and

We call upon the Governing Board to forward this action, if approved, to the councils of churches and/or ecumenical agencies in California with which it is affiliated through the NCCC Commission on Regional and Local Ecumenism, and to recommend that these bodies take similar action; and

We recommend that this action by the Commission on Women in Ministry be released to the press through the NCCC press office, and that like action by the Governing Board also be released as quickly as possible.

HARVARD UNIVERSITY
THE DIVINITY SCHOOL

CAMBRIDGE, MASSACHUSETTS 02138

THE CHARLES E. MERRILL FELLOWSHIP PROGRAM

Through the generosity of Charles E. Merrill of Boston, Harvard Divinity School is able to offer a limited number of sabbatical fellowships each year to clergy who have completed more than five years of service in the ministry. A fellowship provides tuition (\$400) in addition to a stipend of \$2,000 to enable the Fellow to be in full-time residence during the course of study in one academic term. Fellows are eligible to enroll in courses in the Faculty of Divinity, Harvard University, and the affiliated schools of the Boston Theological Institute.

Considerable flexibility is provided by this program so that Fellows can establish their own educational goals while in Cambridge. There is a weekly seminar which provides a continuing context for discussion, evaluation, and fellowship. Beyond this, Fellows are encouraged to design their own course of study. Among the advantages of this program are the opportunities, both formal and informal, for discussion with members of the various faculties and current students, the rich resources for research in the University libraries, and the cultural and intellectual treasures of Boston and Cambridge. Fellows are encouraged to share in as much of this as their program permits.

Applicants should consult the current catalog of the Divinity School (mailed under separate cover) for Fall and Spring Term registration information. Applications for a Fall Fellowship must be submitted not later than MARCH 1, 1979, and for the Spring Fellowship not later than SEPTEMBER 30, 1979.

The enclosed application form should be completed and returned before the appropriate date. APPLICANTS MUST SOLICIT THREE OR MORE LETTERS OF RECOMMENDATION FROM PERSONS KNOWLEDGEABLE OF THEIR MINISTRY AND HAVE THESE PERSONS SEND THEIR LETTERS TO THE COMMITTEE ON SELECTIONS.

Further inquiries concerning this Fellowship may be addressed to:

The Rev. Dr. Harold C. Warlick, Jr.
Director of Ministerial Studies
Chairman of Merrill Fellowships
Harvard Divinity School
45 Francis Avenue
Cambridge, MA 02138

HARVARD UNIVERSITY
THE DIVINITY SCHOOL

45 FRANCIS AVENUE
CAMBRIDGE, MASSACHUSETTS 02138

November 3, 1978

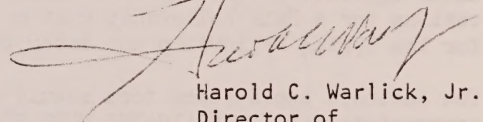
Commission On Women in Ministry
Professional Church Leadership
National Council of Churches
Room 572
475 Riverside Drive
New York, NY 10027

Dear Friends:

I am Chairman of the Merrill Fellow Committee and Advisor for the Merrill Fellows in Harvard Divinity School. I enclose several descriptions of our program, as well as application forms. We are anxious to make women in the ministry aware of this excellent opportunity for taking a sabbatical from their parish duties and enjoying the benefits of continuing education. Consequently I would appreciate it if you would publicize this program in your communication devices and inform key women ministers about the program's existence.

If I can provide you with additional information, I would be happy to do so.

Cordially,



Harold C. Warlick, Jr.
Director of
Ministerial Studies
Chairman
Merrill Fellowships

HCWJ:elm

ENCLS.:

cc: Dean Krister Stendahl

Women's Program Staff Announcement

On October 23 Yolanda S. Hernandez joined the Eastern Area Staff with special responsibility for work with Hispanic women related to United Presbyterian Women. Yolanda, a graduate of Warren Wilson College, was born in Cuba and began her professional work with the United Presbyterian Church in the U.S.A. in 1959, serving as a Professor of Business Administration at Las Progresive School in Cardenas, Cuba. She came to the United States in 1961 where she has been working in various positions for the national agencies of the Church since that time. She worked as an administrative assistant to the director for women's program, first in the former Commission on Ecumenical Mission and Relations, and then in the Board of National Missions before assuming, in 1973, the position as Recruiter/Interviewer in the Personnel Office of the Vocation Agency.

Other Job Openings

Pastor-at-Large (Women's Ministry), New Castle Presbytery, to serve throughout the presbytery to enhance employment opportunities for women in pastoral positions and increase the participation of women in the full life and work of the church. Qualifications: three years of pastoral experience are preferred. Preaching and program development skills are of major concern. For further information write New Castle Presbytery, 1626 N. Union St., Wilmington, DE 19806.

Director, Central America, Mexico and the Caribbean, Division of Overseas Ministries, NCC. Salary range: \$15,900-\$19,250. Deadline: December 12, 1978. For more information, write Office of Personnel, Room 520, 475 Riverside Dr., New York, NY 10027.

Seminars

International Year of the Child Seminar, Geneva, Switzerland, February 4-12, 1979. Cost: \$749. If interested write M. Kiely, 393 Lakeland, Grosse Pointe, MI 48230 for information.

Tourism--Threat or Promise?, Stony Point, NY, January 7-9, 1979. Cost: \$50. If interested write to M. Kiely at above address for information.

Personnel News

Many have asked what Sarah Cunningham planned to do when she resigned as Editor of CONCERN. October 3 Sarah joined the staff of A.D. magazine as News Editor. We are all delighted Sarah is still very much a part of the United Presbyterian family.

CONNECT

A newsletter to keep the
variety of women's groups within
the United Presbyterian Church
connected to the life of one another

October/November 1978

Job Opening

Women's Program - Program Agency

Area Staff for Women's Program, Unit on Ministries with the Laity, Program Agency

The Program Agency employs 10 persons in women's program as staff assigned to offices in 4 areas of the country. This staff works primarily with synodical and presbyterial associations of United Presbyterian Women within the geographical area served by the office. Each area office is staffed by a team of two or three persons serving UPW associations in three or more synods. The position being advertised is in the Western Area Office located in San Francisco, serving UPW within the synods of Alaska/Northwest, the Pacific, Rocky Mountains, Southern California and the Southwest.

Area staff are expected to have skills and provide resource consultant services to UPW in mission education and interpretation; leader development; and consciousness-raising toward the empowerment of women. The work is directed toward enabling United Presbyterian Women to participate effectively in the national UPW program and insofar as possible to encourage and enable all women within the UPCUSA to participate effectively and fully in the whole life, ministry and mission of the Church. Area staff work closely and cooperatively with synod executives and staff in furthering our common mission and women's involvement in that mission.

Persons interested in applying should send dossiers or resumes of professional and/or volunteer experience to:

Dr. Max Browning
Director for Personnel Relations
Program Agency/UPCUSA
475 Riverside Drive
New York, New York 10027

Deadline for application: December 15, 1978

Starting date: February 15, 1979

Connect is issued 10 times a year by the Women's Program Area of the Unit on Ministries with the Laity, Room 1151, 475 Riverside Drive, New York, NY 10027. It is sent free to national, synod and presbytery leaders related to women's constituencies, and task force chairpersons. Available to others for \$3.00 a year.

JOURNEY TO FREEDOM

A LESBIAN — FEMINIST — CHRISTIAN CONFERENCE AT KIRKRIDGE

MARCH 23-25, 1979 - 7 PM DINNER FRIDAY THROUGH 1 PM LUNCH SUNDAY

A CONFERENCE FOR LESBIANS, FEMINISTS, CHRISTIANS AND ADVOCATES

CENTERING ON HERSTORY, CURRENT ISSUES, FAITH CONCERNS AND THE FUTURE

ALSO: Free time and space for being
Coffeehouse time for singing and sharing poetry
and readings (bring instruments, etc.)
Times to celebrate together

CO-SPONSORED BY: Commission on Women in Ministry, Task Force on Gay Issues and Ministry
of the National Council of Churches
New Ways Ministry of the Roman Catholic Church
NorthEast and Mid-Atlantic District Task Forces on Women of the
Metropolitan Community Church

Coordinator: Lynne Josselyn, United Methodist Clergywoman, Kirkridge Staff

Cost: \$50 (of which \$10 is registration fee)

KIRKRIDGE, BANGOR, PENNSYLVANIA 18013 (215) 588-1793

I wish to attend JOURNEY TO FREEDOM at Kirkridge, March 23-25, 1979

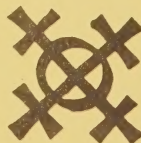
NAME _____

ADDRESS _____

PHONE _____

Enclosed is _____ registration fee.

Kirkridge
Bangor
Pennsylvania
18013





NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

475 Riverside Drive, New York, N.Y. 10027 Room 770 (212) 870-2144

William P. Thompson
President

Claire Randall
General Secretary

James W. Gunn
Executive

Burnice Fjellman
Associate Executive

August 28, 1978

Dear Sisters:

It was my plan that this mailing be on the way to you by the middle of August while I was on vacation. When I left August 2 there were still a couple of enclosures expected. On my return to the office today, August 28, these have not yet arrived.

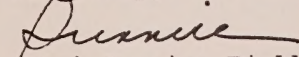
Time is getting short and with a mail strike threatened, the mailing is going out to you "as is". The statements from task force convenors are intended to expedite our next meeting and be of special help to newcomers.

Do read the summary of the March meeting in preparation for the October meeting.

Please return your registration form as soon as possible. It is important that I have some idea as to who is coming. Note the new question about vegetarian meals.

See you soon.

Sincerely,


(Ms.) Burnice Fjellman
Associate Executive

BF:cej
Encls.

COMMISSION ON WOMEN IN MINISTRY
Marriottsville Spiritual Center Marriottsville, MD

I N F O R M A T I O N

DATES: October 25 (3p.m.) - 27 (1p.m.), 1978

PLACE: Marriottsville Spiritual Center
Marriottsville, Maryland
Telephone: 301/328-2123

WE CONVENE: Wednesday, October 25 at 3p.m.

WE ADJOURN: Friday, October 27 at 1p.m.

PLEASE: Remember that late arrivals and early departures are disruptive to everyone. Come on time and remain through lunch on Friday. Allow one hour for travel between terminals and the Spiritual Center.

LUNCH: Wednesday, October 25 - 12:15p.m. A buffet lunch (\$3.00) will be provided for those whose travel schedule make arrival before noon advisable and who make a reservation in advance.

TRANSPOR- Arrangements are being made for one pick-up at
TATION the Baltimore-Washington International Airport and one pick-up at the Baltimore train station on Wednesday, October 25, 1978.

Arrangements have been made with the NEW CITY CAB and Limousine Service, Joseph Square, Columbia, Maryland, 301/730-3200 (local call).

Pick-up time at the terminals will be 1:30p.m. on Wednesday, October 25, and the return trip on Friday, October 27 will be at 1:00p.m. from Marriottsville. Please plan your travel accordingly.

The cost is \$5.00 per person each way, if four persons ride together. Fewer persons will pay proportionately more. New City Cab Company has one maxi-wagon and four or more persons riding in it will pay \$5.00 per person each way.

At the airport, enter the Allegheny terminal on the upper level. Proceed to the far right where the large buses are parked. Look for a two-tone maxi-wagon marked "New City Cab".

.../

TRANSPOR- At the train station look for the same cabs out-
TATION side the main entrance. If you find it necessary
(cont.) to arrive in the morning, please wait until 1:30p.m.
If you want to go on your own in the morning or
if you arrive after 1:30p.m., you will have to se-
cure a cab on your own (a cab costs at least \$20.00
one way per person).

COSTS \$48.00 per person (2 nights, 6 meals, coffee breaks)

15.00 registration fee (for program and administrative expenses of COWIM meeting)

\$63.00 TOTAL

3.00 additional charge if you make reservation
for lunch on Wednesday, October 25.

/NOTE: There are no partial rates/.

MEALS In response to COWIM's request, the Marriottsville Spiritual Center is willing to serve one meatless meal per day during full Commission meetings and to provide a vegetarian casserole/menu at each meal for those who have requested same prior to meeting.

Fill in the registration form completely and accurately.

Professional Church Leadership
Division of Education and Ministry
National Council of Churches
475 Riverside Drive - Room 770
New York, NY
10027

COMMISSION ON WOMEN IN MINISTRY

Marriottsville Spiritual Center
Marriottsville, Maryland
October 25-27, 1978

Emma Justes, Convenor

Proposed Agenda

Wednesday, October 25

3:00p.m.	PLENARY I
	Singing and Prayer
	Organization of Meeting
	Steering Committee actions/recommendations
	Task Forces: introduce convenors; one sentence statement about business at this meeting
	Reports: RCA celebration, SQAG, Women's Inter- Seminary Conference, World Council of Churches meeting on Theological Educa- tion, Employment Issues Conference, ERA Update
4:30p.m.	"Getting To Know You" - small group sharing and total group singing
5:00p.m.	HAPPY HOUR
5:45p.m.	Dinner (orientation for "first-timers")
6:30p.m.	Steering Committee (open)
7:00p.m.	PLENARY II
	Naming of Nominating Committee
	Report, Consultation of Ethnic Minority Women in Ministry
	Report, Funding/Interpretation Committee
8:00p.m.	Task Forces
10:00p.m.	Coffee House

.../

Thursday, October 26

8:15a.m.	Breakfast
9:00a.m.	Task Forces
11:30a.m.	Meeting of TF representatives concerning future CR on human sexuality
12:15p.m.	Lunch (Denominational caucuses)
1:30p.m.	Caucus - Lay Professionals Caucus - Ordained Professionals
3:00p.m.	Caucus - Ethnic Women of Color
4:00p.m.	Caucuses: e.g., CPE, Gay Issues. . .
5:00p.m.	HAPPY HOUR
5:45p.m.	Dinner
6:30p.m.	Steering Committee (open)
7:30p.m.	Worship
8:15p.m.	CR Native Americans
10:00p.m.	Coffee House

Friday, October 27

8:15a.m.	Breakfast
9:00a.m.	PLENARY III
	Task Force Reports
	Recommendations, Reports, Actions, Evaluations
11:30a.m.	Closing Event
12:15a.m.	Lunch - (Steering Committee meets)
1:00p.m.	Adjourn

7/31/78

COMMISSION ON WOMEN IN MINISTRY

Task Force: Models in Leadership

In a meeting combining the task forces on women in leadership and models in ministry, it was decided to join forces in one new task force and to name it "Models in Leadership."

Shelly Finson and Helen McKune were chosen as co-convenors.

The new task force described itself in the following diagram:

Ministry	Model
Leadership	Style

The task forces also made the following statement about its work:

1. Develop strategies to affirm ourselves (COWIM members) as women in ministry.
2. Develop strategies to affirm other women in ministry, e.g., develop support systems.
3. Gather data, i.e., experiences; programs; biblical references; sermon illustrations; women as resources; document and package these data.
4. Conduct workshops to develop specific skills vis á vis ministering.
5. Develop strategies for more honest working relationships between men and women.

October 25-27, 1978

COMMISSION ON WOMEN IN MINISTRY

Task Force: Ethnic Women of Color in Ministry

The concerns of the Task Force on Ethnic Women of Color in Ministry lie in three areas: 1. education: serving as a reminder of the pluralism of women in ministry and as a conduit for information on the unique gifts and needs of ethnic women; 2. support: helping to empower ethnic women of color to achieve their potential in ministry; and 3. advocacy: being involved in addressing the economic, educational, social and religious issues confronting ethnic women in ministry. Although our commitment and energy level are strong, the Task Force's membership is small necessitating limiting our focii to realizable projects. Most recently we have been involved in (1) developing, and distributing the list of a national network of people active in concerns affecting ethnic women in church life, and (2) increasing the diversity in representatives of COWIM, and particularly in raising COWIM participants' consciousness of, and commitment to, the Native American struggle for justice and survival. In addition to these projects, the Task Force will be examining the resolutions from the Consultation of Ethnic Women in Ministry (Washington, DC) for possible implementation or referral.

Distinct from, but related to the Task Force, is the Caucus of Ethnic Women of Color. Whereas the Task Force is open to all people regardless of heritage, the Caucus provides an opportunity for ethnic members of COWIM to gather among themselves for fellowship, education and struggle. Caucus time is separate from the scheduling of all Task Forces so that all ethnic women may participate.

Prepared by
Adele Smith-Penniman,
Convenor

October 25-27, 1978

COMMISSION ON WOMEN IN MINISTRY

Task Force: Women in Theological Education

This task force continues to be interested in resourcing and advocacy for women in theological education. We have considered and worked at our concerns from many directions: the impact of seminary on its women students, faculty and staff; women's impact on seminaries; extra-institutional opportunities in theological education for women; how COWIM can influence the experience of women in theological education directly, through denominations, etc.

At the October 1978 meeting we will continue work on several involvements and responsibilities:

- Seminary Quarter at Grailville - New Directions
- Women's Interseminary Conference
- A possible update of our resource guide

We will consider several reports:

- Recommendations from the Consultation of Ethnic Women in Ministry
- International Consultation of Women Seminararians
- Proposal of the women faculty and administrators of United Methodist seminaries

New involvements might relate to the following list of concerns which have been suggested to me:

- sexual harrassment of women in theological education
- the expulsion of two homosexual students from Garrett Evangelical Seminary (United Methodist)
- preparation of women for ministry in rural parishes
- an ecumenical and interdenominational consultation of women faculty and staff in theological school
- other items suggested by COWIM and task force members

Prepared by
Tricia Farris, Convenor

October 25-27, 1978

THEIR OWN WORDS

of the
of the

RECOMMENDATIONS
from the
Consultation of Ethnic Minority Women in Ministry

April 20-23, 1978

The Steering Committee of the Commission on Women in Ministry reviewed the attached recommendations* and is referring them to appropriate agencies or organizations for action. The left margin indicates to whom referral is being made. Please note that in several instances more than one body will receive the same recommendation due to overlapping areas of concern. The right margin contains some suggestions from the COWIM/SC for some of the recommendations (COWIM will, of course, review the Steering Committee's referrals at its meeting in October, 1978).

For easy reference, an index (and key) to the referrals is given below:

COWIM: 1, 2, 14, 15, 16, 17, 18, 20, 21

TF Ethnic Women. 7, 8

TF Models of Leadership. . 9, 18, 19

TF Women in Theological

Education. 9, 18, 19

PCL/Denominations: 9, 12, 13, 14, 17, 18, 19

DE&M: 3, 10, 11

NATIONAL COUNCIL OF NEGRO WOMEN (NCNW): 5, 6
(via Emily Gibbes)

ASSOCIATION OF THEOLOGICAL SCHOOLS (ATS):
9, 10, 11, 12, 19

INTERNATIONAL ASSOCIATION OF WOMEN MINISTERS (IAWM): 18

CHURCH WOMEN UNITED (CWU): 4

CAMPUS MINISTRY WOMEN (CMW): 14

*at its meeting, June 2-3, 1978

6/7/78

Consultation of Ethnic Minority Women in Ministry
April 20-23, 1978
National 4-H Center - Washington, DC

The following recommendations were approved in plenary, to be forwarded to the Commission on Women in Ministry for review and possible action.

It was recommended:

/1./ that, affirming this Consultation of Ethnic Minority Women in Ministry, further consultations be held (annually or every three years to be determined), such consultations to include:

COWIM

- a. a structure to facilitate the identification and affirmation of the unique gifts of the participants; and the sharing of common ministries, individually and collectively, by clergy, lay professionals, and volunteers in an (inter-denominational context?).
(For COWIM an annual consultation is administratively and financially impossible unless co-sponsored with other groups, e.g., denominations)
- b. an agenda that will provide theological formulation and reflection as a basis for being in mission and ministry.
- c. resource persons, e.g., theologians, group process facilitators...
- d. interpreters for those with language needs.
- e. a planning body comprised of ecumenical and ethnic groups (?), lay professionals, lay volunteers and clergy.
- f. scholarships available, with clear criteria and adequate time for responses.

COWIM

/2./

that this Consultation support Asian American women in their call for a national convocation for Asian Christian theological reflection which involves on-going, in-depth dialogue - among Asian American women and with scholars, theologians, and significant others including women from Asian countries - acknowledging long Asian traditions and cultures and the unique contributions they contain.

(COWIM affirms the call, but feels it is divisive for COWIM to isolate a particular ethnic group)

DE&M

/3./ that NCC sponsor (and fund) a national seminar/workshop on Christian Education in 1979:

- a. involving all its member communions
- b. for whole life span
- c. intentionally involving women, youth, lay, Asian scholars
- d. which acknowledges whole family as unit to be nurtured
- e. developing new methods of program which really reach people where they are
- f. calling on PACTS to convene the event

(COWIM cannot sponsor and fund a conference for a particular ethnic group; suggests a list of 1979 CE events be shared)

CWU

/4./ that an interdenominational Consultation for Hispanic women be held, either national or regional

1. to share ethnic theology
2. for leadership training - skill building, strategies, etc., this is to include women at the local church level
3. seminarians and other Hispanic persons in leadership roles should be used as resources to accomplish 1 and 2.

(focus is on women in local churches, i.e., volunteers)

NCNW

/5./ that interim committees be established from this Consultation to organize national level organizations for each group of ethnic minority women in ministry, such organizations to address themselves to the issues of each respective group including the following:

- a. clearing house for resources pertaining to women (e.g., a speakers bureau)
- b. advocacy
- c. networking and communications
- d. enabling representation of women on denominational boards, agencies, etc.

(5 & 6 are related; both can be affirmed, but facilitating them is difficult for COWIM; requires organization and staff)

NCNW

/6./ that the sisters assembled at this Consultation become an interdenominational network of ethnic minority women in ministry by which we can support each other through:

/6./ cont.

- a. correspondence
- b. multi-lingual newsletter
- c. pooling leadership resources
- d. utilizing present denominational/ecumenical resources, publications...

COWIM
TF/EW

/7./

that the NCC COWIM and its Task Force on Ethnic Women of Color in Ministry place renewed emphasis on strategies and actions to provide women church workers with a listing of women in national, regional and local advocacy positions for empowerment of women, within their respective denominations.

(TF on Ethnic Women is working on networking; difficult to get beyond known denominations)

COWIM
TF/EW

/8./

that the NCC COWIM and its Task Force on Ethnic Women of Color reach out to women in ministry in storefront and independent churches, and organizational structures, which are not affiliated with the NCC, for full participation in the total work of women in ministry.

COWIM TFs
Models of
Leadership
and
Women in
Theological
Ed.,
PCL/Denominations,
ATS

/9./

that leadership/training be encouraged and strengthened in the following ways:

- a. through strategies so that those who are concerned accept responsibility for the enlisting of leadership for the churches;
- b. denominations to provide support for seminarians in addition to what the seminaries provide;
- c. denominations to monitor placement of seminary graduates, particularly with regard to women;
- d. development of international student associations on each seminary and university campus with regard to ethnic students from various countries;
- e. creation of study situations on campuses whereby ethnic students may share and understand each other's culture;

/9./ cont.

f. encourage all persons, laity and clergy, to study a second language and culture to facilitate cross-cultural worship.

DE&M,
ATS

/10./

that seminaries be sensitive to the needs of Hispanic lay and ordained women in the areas of language, culture and theology.

DE&M
ATS

/11./

that, because Christian Education is defined as more than Sunday school and youth work and is a process for helping to equip the saints for ministry and mission in the world, a creative, experiential course in Christian Education be made a required course in all seminary education.

PCL/
Denom.,
ATS

/12./

that this Consultation affirm the need that ethnic women of color be represented at every level of the theological education process:

- a. as members of boards of trustees of denominational seminaries;
- b. as members of the faculties of denominational seminaries;
- c. as members of administrative/executive staffs which make policy;
- d. as candidates for doctoral degrees and as recipients of funds and scholarships made available for ethnic minority women who wish to pursue doctoral studies;

and that the Black women represented here seek to implement these concerns in the all-Black communions.

PCL/
Denom.

/13./

that (a) denominations begin now to plan for full-time employment of its ordained ethnic women of color: DCEs, and other women certified for Christian ministry with salaries commensurate with their training and experience, and (b) internships for field placement be provided interdenominationally for seminarians who are ethnic women of color.

COWIM /14./ that the Consultation affirm the
PCL/ need (a) to cultivate, support and
Denom., encourage ethnic women and youth
CMW of color to enter professional
 ministry; (b) through affirmative
 action to upgrade women in the
 organizational structures of de-
 nominations and their offices and
 judicatories in order for ethnic
 women of color to be represented
 at every level of the Church.

COWIM 15. that as women in ministry we become more conscious about using inclusive images in our naming of God, in the selection of hymns and in resources used in worship.

(Ad hoc group within COWIM can perhaps collate materials already in existence and prepare a packet; caucus suggested for October)

COWIM /16./ that as sisters of color, we support the creation of a study and action task force that will enable the superceding of the imagery of "dark as bad, light as good" by other imagery and that will help put the imagery of God (male) alongside other imagery which is positive. The new language and imagery will impact and be used in curriculum, worship resources, etc.

COWIM /17./ that, whereas, Native American wo-
PCL/ men are few in number in employ-
Denom. ment and policymaking positions
 in the churches, COWIM actively
 seek ways to bring about equality
 for Native American women in the
 churches.

(Carolyn Ray
from Consul-
tation to be
invited to
October meet-
ing)

COWIM /18./ that there be sensitizing experi-
TF/ML ences for laity at the parish
TF/TE level to help increase awareness
PCL/Denom. of the gifts of women clergy.

(COWIM to consider
sponsoring a day
of national aware-
ness of women in
the pulpit - a
"Women speak Day"
à la Seattle)

COWIM	<u>/19.</u>	that COWIM facilitate the recog-
TF/ML		nition of women in ministry, both
TF/TE		lay and ordained, by the study of
PCL/Denom.		current trends in ministry toward
ATS		the end of preparing women in minis-
		try to be effective in new and emerg-
		ing forms of ministry.

/20./ that

COWIM

Whereas, Our Christian faith proclaims that, "There is neither Jew or Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus";

(An ERA update at October COWIM meeting, ERA information to go with mailing to Consultation participants)

Whereas, employment is a reality for most women, and that 47% of all women over 16 years old are working women;

Whereas, about one out of every six families is headed by a woman and most of these are the sole sources of family income;

Whereas, ethnic women of color suffer from the additional oppression of sex and class, and as women have no legal rights under the Constitution of the U.S.;

the women of this Consultation (a) become informed about how the Equal Rights Amendment will affect our lives; (b) support the ratification of the Equal Rights Amendment.

COWIM

/21./ that

Whereas the people who are the aboriginal inhabitants of the United States and who were made and given citizens' rights by congressional action only in 1924;

(COWIM should pass resolution supporting Native American efforts, and the "Longest Walk"; suggest CR on Native American concerns at October meeting)

Whereas the Native Americans who by virtue of treaties made with the "Great White Father" gave up all of the land which they formerly occupied on this continent and were moved onto small areas of land called "reservations" or "Indian country" are now in danger of losing all of the benefits promised them in those treaties which were to last for "as long as the grass grew and the rivers flowed" because of pending legislation asking that the United States government void and cancel all of the treaties ever made with Indian tribes;

We challenge our Sisters of color to become informed about the issues confronting the Native Americans and to disseminate such information throughout your particular groups;

Specifically we ask for your support of the Longest Walk through such means as prayer, housing, donations of food, clothing or finances and to join with us in lobbying for the defeat of the following bills: HJR 1 Meeds, HJR 205 Dingell, HR 4169 and SB 842 Cohen/Muskie, HR 9736 Cunningham, HR 9054 Cunningham, HR 9951, SB 1437, HR 9950 Meeds.

6/7/78



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

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Associate Executive

May 10, 1978

TO: COWIM Members

FROM: Burnice Fjellman

NEXT MEETING DATES

October 25-27, 1978
Marriottsville Spiritual Center
Marriottsville, MD

MARK YOUR CALENDAR - NOW!

The Summary of the March 1978 COWIM meeting is enclosed along with a number of exhibits. Please read them and let me know if there are any corrections or changes. It would be good to get such information before the Steering Committee meets June 2-3, 1978.

In that connection, if you have any concerns or business items to come before the Steering Committee, please send them to Emma Justes or to me.

If you haven't already heard, the Consultation of Ethnic Minority Women in Ministry was a SUCCESS. I have heard nothing but positive and affirming comments which, of course, pleases those of us who worked closely with the project. Mary Isaac and I are now trying to organize and implement the wrap-up process and finding it more complicated than we had hoped it would be, but we're making headway. The enclosed NCC news release gives you a bit of the flavor of the Consultation.

Other enclosures include a flyer about the 1978 Women in Ministry Week and an issue of NCC Chronicles (we don't have enough for all of you - sorry).

.../

A future event about which you should be aware is the Clergy Couples Consultation, October 30-November 2, 1978, King's Island Inn, Mason, Ohio. Publicity and registration forms will go out through denominational offices sometime later this month, I hope. If you know of such couples (both ordained) you may want to alert them to this possibility.

Recently I received an announcement about a national conference "Women and the Ministries of Christ" sponsored by the Evangelical Women's Caucus Southwest Chapter, and Fuller Theological Seminary. The conference will be held June 14-16, 1978 at the Pasadena Hilton, Pasadena, CA.

During the week of May 1, the first West Coast Conference of Women in Ministry was held. Kathy Johnson (ABC and a former COWIM member) called during the meeting. She reported an attendance of about 50 women and an exciting time. Peggy Way was with them and mentioned the Clergy Couples Consultation which triggered some lively interest and prompted Kathy's call to me for more information.

All for now - hope all is well with you - have a good summer.

NOTICE

A service in celebration of women in ministry and in support of women of the Reformed Church in America who are seeking ordination:

June 14, 1978
7:30p.m.

James Chapel
Union Seminary

Evelyn Newman, preaching
Joyce Stedje,
celebrant for communion

The service is being sponsored by a number of organizations, including COWIM. Ordained women are encouraged to wear clergy collars.

Professional Church Leadership
Division of Education and Ministry
National Council of Churches

March 29-31, 1978
Marriottsville Spiritual Center
Marriottsville, MD

COMMISSION ON WOMEN IN MINISTRY
Interim Convenor, Emma Justes

Summary of Meeting

The meeting of the Commission on Women in Ministry was convened by Emma Justes on March 29 at approximately 3:00p.m. Forty-six persons were present of whom five were attending for the first time (Exhibit A). New participants and members of the Steering Committee were introduced.

BUSINESS ITEMS	The Rules of Procedure used during the October 1977 meeting were re-affirmed to be followed during this meeting.
REPORTS	Brief update reports were given from the task forces and the Consultation of Ethnic Minority Women in Ministry.
IMPORTANCE OF THIS MEETING	Emma Justes stressed the importance of this meeting for the following reasons: 1. The report from the Task Force Evaluation done last October. 2. The report from the Working Group on the Future of COWIM, including recommendations to COWIM and to the PCL Program Committee. 3. The PCL Program Committee meeting simultaneously with COWIM and the several shared sessions we will have plus the common meals, happy hours and other informal contacts.
COMMUNITY BUILDING	Penelope Coleman facilitated this time together during the opening session.
WORKSHOP ON RACISM	At the October 1977 COWIM meeting, the Task Force on Ethnic Minority Women of Color in Ministry, proposed a workshop on racism during one of the joint sessions with the PCL Program Committee during the March 1978 meeting. Adele Smith, convenor of the TF could not be present and asked two TF members to carry the responsibility. After some consideration they reported to the Steering Committee shortly before the meeting that racism is a white problem - not an

WORKSHOP
ON RACISM
(cont.)

ethnic problem. Consequently, they suggested that the white members of COWIM take responsibility for this CR session. Time did not allow plans to be made prior to this meeting. The Steering Committee presented the issue to a COWIM plenary and asked for guidance. After much discussion, it was

VOTED that the PCL Program Committee and COWIM participants share in facilitating a CR session on racism.

The PCL Program Committee agreed and a committee made up of COWIM and Program Committee representatives planned the CR session which took place Thursday afternoon for an hour and forty-five minutes. There was general agreement that this was a worthwhile effort.

TASK FORCE
EVALUATION

Nancy Krody presented the report in the absence of Adele Smith (Exhibit B). Copies of the report were distributed.

WORSHIP

COWIM participants (one from each task force, three lay and three clergy) planned the worship service for Thursday morning in which the PCL Program Committee participated with us. Page Bigelow led the service and Carol Etzler accompanied the singing on the guitar.

THEOLOGICAL
EDUCATION
AND EMPLOY-
MENT ISSUES

These two subjects were presented and discussed during a two and one-half hour joint session of COWIM and the PCL Program Committee.

Theological Education. Phyllis Henry (COWIM) and Richard Bauer (PCL/PC) made statements from their perspectives as staff of a seminary (Henry) and a denominational executive for theological education (Bauer, UPCUSA). They spoke to these questions: What happens in seminary education as women move toward ordination and placement? How does the seminary prepare women to deal with these issues?

Employment Issues. Task Force members and others who participated in a special consultation on employment issues presented a report on the present situation of women and minorities in the institutional church. On behalf of these groups, Penelope Coleman presented a proposal for a resource packet in areas of theological understandings, economic equality, career opportunities and life style choices. Small group discussions followed this presentation in preparation for actions to be taken later in the agenda.

FUTURE OF
COWIM

The Working Group on the Future of COWIM presented its report (Exhibit C). In the discussion which followed special attention was given to the recommendation

FUTURE
OF COWIM
(cont.)

to create two new task forces: a permanent task force on funding and a task force on interpretation and communication about COWIM through NCC and to denominations. With some corrections and suggestions, the report recommended by the Steering Committee was AFFIRMED for presentation to the PCL Program Committee.

A vote of heartfelt thanks was expressed to the Working Group (Linda Brebner, Miriam Corbett, Mary Isaac, Emma Justes, Klaire Miller) for their time, energy and commitment in the preparation of the report.

FEMINISTS
OF FAITH

Joan Martin reported on the National Women's Convention held in Houston, TX in November 1977 where Feminists of Faith were visible and active. The Feminists of Faith planned and facilitated a followup celebration in Washington, DC in March 1978.

LAY/ORDAINED

The Steering Committee recommended that caucus times be scheduled during the October 1978 meeting for lay professionals and for ordained professionals. It was VOTED to accept this recommendation.

REFORMED
CHURCH IN
AMERICA

In response to the news that (a classis of) the Reformed Church in America has, once again, declined to affirm the ordination of its women, the Steering Committee recommended that a committee of COWIM plan an event to express our support of those women, the event to take place at the time of the RCA Synod in June 1978. It was VOTED to accept the recommendation.

The committee is requested to send letters to the Steering Committee outlining plans by May 10 and a conference call on or about May 15 will further develop and/or finalize these plans.

TASK FORCE
REPORTS

Reports were received from all task forces. Copies are attached (Exhibits D,E,F,G,H). The following actions were taken in response to the reports:

1. Ethnic Women of Color in Ministry. AFFIRMED Adele Smith continuing as convenor.
2. Employment Issues. Recommended that COWIM affirm the concept of the development of a resource packet on Women in Ministry, discussed with PCL/PC, in the areas of theological understandings, economic equality, career opportunities and life style choices. This recommendation was AFFIRMED. AFFIRMED Diane Tennis as the new convenor.
3. Women in Theological Education. AFFIRMED Tricia Farris as the new convenor and Hazel Staats-Meyners

TASK FORCE
REPORTS
(cont.)

as the alternate. As part of this report COWIM participants were asked to share experiences following the CR session at the October 1977 meeting.

4. Models of Leadership. AFFIRMED the action of the task forces on women in leadership and models of ministry to combine into one task force. AFFIRMED Shelley Finson and Helen McKune as co-convenors of the new task force.

5. Gay Issues and Ministry. Recommended that COWIM issue a communication to the UPCUSA Task Force on the Ordination of Homosexuals expressing affirmation of the dedicated work of that Task Force and our support that ordination be open to all persons without regard for sexual or affectional preference. This recommendation was AFFIRMED. The communication will be addressed to Virginia Davidson, Chairperson of the Task Force, with a carbon to Presbyterians for Gay Concerns and will be signed by the convenors of COWIM and the Task Force on Gay Issues and Ministry.

ELECTIONS

COWIM Convenor. The nominating committee presented the names of Debi Casey, Emma Justes and Denise Tracy. Ballots were distributed. The tellers reported that Emma Justes had been elected.

Members-at-large on the Steering Committee. The nominating committee suggested three names: Luz Bacerra, Mary Isaac and Kiyoko Kasai Fujiu. These persons were AFFIRMED.

FINANCES

1977 Balance. The Steering Committee recommended that the 1977 balance be equally divided, one-half to PCL and one-half to the Consultation of Ethnic Minority Women in Ministry for travel assistance if needed. This recommendation was AFFIRMED.

1978 Budget. Burnice Fjellman presented a working expense budget for 1978. It was VOTED to accept the proposed working expense budget.

ORGANIZATION
STATEMENT

The following amendments were recommended:

To the paragraph on purpose add "The Commission defines 'ministry' and 'professional' as a church job at any level, from support staff to executive positions and ordained clergy."

The section on membership, paragraph one, is to be rewritten as follows: first sentence as is; delete the remainder and replace with "Membership shall include as many lay (professional) and clergy persons as possi-

ORGANIZATION
STATEMENT
(cont.)

ble within the following spectrum: women serving in local ministries, women seminary students and faculty, women church secretaries, women denominational and ecumenical staff and administrators (local, regional and ecumenical), women church musicians, and men within similar categories."

It was VOTED to accept both amendments.

With these amendments it was VOTED to accept the Organizational Statement (Exhibit D).

JUSTICE/FOOD

It was moved and seconded that, whereas as women are concerned with justice issues, among which is that of hunger and responsible consumption patterns for food, be it resolved that the Steering Committee inquire of the respective retreat centers the possibilities of one meatless meal per day, either lunch or dinner, at each full Commission meeting. It was VOTED to adopt this motion.

VEGETARIAN
CONCERN

It was moved and seconded that, whereas there are members of this Commission who are vegetarians, be it resolved that the Steering Committee (1) inquire of the respective retreat centers the possibility of providing a vegetarian casserole/menu which can be served at each meal of the Commission meeting; and (2) request the COWIM staff person to ascertain via the registration forms for each Commission meeting the number of vegetarian persons who plan to attend a Commission meeting.

NEXT MEETING

October 25-27, 1978, Marriottsville Spiritual Center, Marriottsville, MD.

ADJOURNMENT

This COWIM meeting was adjourned at noon on March 31, 1978.

COMMISSION ON WOMEN IN MINISTRY
PROFESSIONAL CHURCH LEADERSHIP
DIVISION OF EDUCATION AND MINISTRY
NATIONAL COUNCIL OF CHURCHES

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May 1978

THE TASK FORCE MODEL: FINDINGS

At the October 1977 COWIM meeting, delegates were asked to complete a questionnaire analyzing the function and success of the Task Force model. Only twenty-two of those present (47) responded, which suggests caution in interpreting the data. Furthermore, this is a summary of a more detailed report on the evaluation and thus lacks the nuances of some of the replies.

Opinions were diverse, and people saw their estimation of the model varying, dependent on which TF was being evaluated. Generally, it was felt that COWIM had made successful efforts in the area of support; this was qualified, however, by those respondents who saw the TF model less effective in affirming women outside the Commission. Responses to COWIM's contribution in advocacy and empowerment were less enthusiastic. Some saw it having little effect in church and societal structures.

Thoughts on areas needing attention clustered around three areas: political concerns (church-society relations, classism, sexism, racism); employment (e.g., the needs of nonsalaried and "lower-echelon" women in ministry); and theology (recognition of God as the source of empowerment). Also questioned were problems in language and imagery, whether there were too great a focus on gay and race issues, and the model's ability to affect change once issues were raised.

In discussing the relationship between the TF model and COWIM's leadership, many people said it broadened the leadership base and encouraged cooperative leadership. There were, however, a variety of positions raised by individuals, ranging from seeing the model as too rigid - to it being diffuse - to it being confusing for new members - to it allowing the stronger Task Forces to steer COWIM away from its stated purpose. Questions were asked about how Task Forces got formed and how it was determined they would continue.

It should be stressed again, in summarizing the evaluations of individual Task Forces, that the number of respondents were few. Almost all TF members felt that membership turnover and discontinuity lessened their efficacy. Those in "Models of Ministry" saw the TF in the process of definition. Those in "Women in Theological Education" pointed to SQAG-related events, the resource guide, and clergy clothing for women as among their agenda items. Those in "Ethnic Women of Color" saw the existence of the TF in itself significant, serving as a reminder to COWIM's members of institutional racism and of the pluralism of ministry and needs. Those in "Employment Issues" looked forward to the then upcoming conference but felt hampered by (lack of) internal leadership and operational difficulties. Those in "Gay Issues" held up their enabling and educational achievements. Those in "Women in Leadership" felt changing membership and difficulty in defining goals limited their achievements.

.../

People, regardless of their TF were asked to evaluate how effective they saw each group on a scale of 0 (ineffective) to 4 (highly effective). Sixteen to eighteen people ranked each TF. The arithmetic mean of the scores given each are: Models of Ministry, 1.7; Women in Theological Education, 2.9; Ethnic Women of Color, 2.9; Employment Issues, 2.0; Gay Issues and Ministry, 3.2; Women in Leadership, 1.8.

In "Additional Comments" individuals asked for orientation for new members; that COWIM consider its structure as a whole and develop a smaller group to work together regularly; and that COWIM clarify its purpose.

Prepared by Adele Smith

Commission on Women in Ministry
March 29-31, 1978
Marriottsville Spiritual Center

3/2/78

THE REPORT OF THE WORKING GROUP ON THE FUTURE OF COWIM

INTRODUCTION

A Working Group was appointed by COWIM to develop and present a report of recommendations regarding COWIM's future. In order to obtain participation of COWIM members in the development of recommendations, a questionnaire was used to solicit specific responses in areas of concern to COWIM.

This report begins with some observations about the responses to the questionnaire and from discussions within the Working Group. Our recommendations fall into two categories: first, some areas for future focus of COWIM are recommended; and, second, some specific recommendations are given regarding the functioning of COWIM.

OBSERVATIONS REGARDING QUESTIONNAIRE RESPONSES

Members of COWIM strongly affirmed the support role which the Commission plays. They have experienced support for their leadership in the Church as professional women and have witnessed the support provided for others both within and outside of COWIM.

Skill development in leadership, administration, and process were observed by those responding to the questionnaire. COWIM itself is seen as a model which teaches members about leadership.

Changing attitudes and consciousness raising were areas of COWIM's work which were affirmed by many as having made a significant impact on members and beyond the membership. COWIM's existence was seen to carry a consciousness-raising impact--just by its presence.

COWIM's roles in advocacy and as an enabler of individuals' advocacy; its providing of a networking system for people and resources; and its development of new resources were all seen as important contributions.

Even while respondents expressed some lack of impact on denominations and in areas of theological education, and career advancement; there were strong indications--by way of individual experiences--that COWIM has had impact and that there is a need for greater contributions from COWIM in these areas.

Some of the most interesting responses came as members answered the question, "What difference would it make to the denominations if COWIM didn't exist?" Responses reflected dimensions of real loss by way of ecumenical contact, support and strengthening of professional women in the denominations, and resources--to name a few. Responses also indicated that some members think that their denominations would be relieved to see COWIM finished. Without COWIM there would not be the pressure to face issues related to women in ministry, there would be no impetus to change, there would be the loss of investment in women's issues, and the loss of the statement made by the NCC in its support and sponsorship of COWIM.

Some areas affirmed for continued or new focus were: support for gay and minority women in ministry and work with their issues; resourcing, consciousness raising; leadership development; employment and models of ministry; in addition to impact on the NCC and the denominations.

In addition to the above-mentioned loss of support and ecumenical contacts; when asked what difference it would make if COWIM didn't exist, people expressed feelings of anticipated loss--loss of a place to get pushed to deal with hard issues; loss of the

symbolic impact of COWIM's presence; loss of skill sharing, loss of experience of the diversity among women in ministry. They also expressed losses for their denominations in leadership development of women, ecumenical relationships and the opportunity for the denominations to grow and develop in their understanding of the issues of women in ministry.

The questionnaire responses strongly reflect the need for the continuing presence of COWIM and lift up some of the reasons for the importance of its existence.

RECOMMENDED FUTURE AREAS OF FOCUS FOR COWIM

1. To provide consciousness raising on critical issues (particularly on the interrelationships between sexism, racism, classism and heterosexism) to enable women in ministry to be strong social advocates, to empower COWIM to become a visible and high-powered social change agent within the Church and society, and to provide tools for the denominations' continuing work on these issues.
2. To be a personal support base for all women in ministry within and beyond COWIM meetings and to provide the networking necessary to do so.
3. To discover, create, and use channels through which to impact denominations and the NCC more intentionally on the issues of women in ministry.
4. To work toward more responsive and responsible theological education by suggesting new models for educating men and women to minister better within a pluralistic church and society.
5. To create and encourage new models of ministry in which traditional stereotypes of ministry and barriers to women in ministry are transcended in order to open up employment opportunities to women in the Church and related agencies.

ADDITIONAL RECOMMENDATIONS:

We recommend to PCL:

That PCL continue to request funding from denominations for COWIM.

That for the overall continuance of the excellent work of PCL, we see it as imperative that PCL should continue to have a second staff person and that that

✓ staff person be a woman and that a portion of her time be allocated to staffing COWIM.

We recommend to COWIM:

That a permanent task force on funding and futuristic planning be created to study and propose various options to increase the financial base of COWIM, including approaching foundations, fund-raising projects, etc. In addition to making COWIM's future more secure, this committee would afford an opportunity for leadership development in funding for women who serve on it.

That the Task Forces and the Steering Committee consider ways by which they can do more of the implementing of their own organizational tasks.

That a permanent task force on interpretation and communication be created to inform denominations and the society in general (when appropriate) of the work of COWIM.

That COWIM continue to meet twice a year in order to assure that its work has continuity and contemporaneity.

Depending upon the action taken in response to this report, there may be modification in the structure of COWIM.

COWIM'S UNIQUENESS

Our struggle as a future-looking group led us to deal with questions about what is special about COWIM. We share some of our thoughts and realizations about this with you.

COWIM is a group addressing the issues of women in ministry employed by the Church, salaried or not, and those preparing for or seeking such employment, and in the process we struggle to understand the new image of ministry which we see emerging. We restate and reaffirm our major mandate and commitment is to work on the professional leadership issues of women in ministry. Nowhere else are the tough issues relating to sexism, racism, heterosexism, and classism and their interrelationships being dealt with on an ecumenical basis with the kind of commitment COWIM has to these issues. Nowhere else is there such a center for resources for and about women in ministry. COWIM stands as a symbol for the Church's continuing commitment to and struggle with issues of justice among women and men of many denominations and races. This is not taking place elsewhere ecumenically.

Because of NCC and PCL these experiences and effects have been and hopefully will continue. We would like to close this report with an expression of COWIM's appreciation for the commitment and support which have been demonstrated by the NCC and PCL. It has meant a great deal to us, and we thank you.

Respectfully submitted,

Linda Brebner
Miriam Corbett
Mary Isaac
Emma Justes
Klaire Miller

Consultants were:

Burnice Fjellman
Jim Gunn

March, 1978

COMMISSION ON WOMEN IN MINISTRY
March 29-31, 1978

Task Force: Ethnic Women of Color in Ministry

PRESENT: Luz Bacerra, Mary Isaac, Kiyoko Kasai Fujiu,
Joan Martin, Helen McKune, Gloria Anderson-
Interim Convenor

The task force continues to develop and collect names for networks of support for ethnic groups within denominations, which was begun last October.

The task force will, in the future, move in the direction of compiling bibliographies of Ethnic Women in Ministry/Religion.

Finally, we plan to reflect on and followup the evaluations, recommendations and outcomes from the Consultation of Ethnic Minority Women in Ministry.

Adele Smith-Penniman, who was elected last meeting, still serves as convenor of the Task Force on Ethnic Women of Color in Ministry.

Gloria Anderson,
Interim Convenor

5/5/78

COMMISSION ON WOMEN IN MINISTRY
March 29-31, 1978

Task Force: Employment Issues

Diane Tennis was elected convenor of the task force.

The task force affirmed and asked COWIM to affirm the concept of the development of a resource packet on women in ministry, which was discussed with PCL/PC, in the areas of theological understandings, economic equality, career opportunities and life style choices. (COWIM did affirm this action). COWIM members were requested to send resource suggestions to Penny Coleman, Vocation Agency, UPCUSA, 475 Riverside Drive, Room 430, New York, NY 10027 before the first week in September. The task force will work on the development of the resource packet at the October meeting.

Sally Dries is working on the proposed Survival Employment Kit.

5/5/78

COMMISSION ON WOMEN IN MINISTRY
March 29-31, 1978

Task Force: Women in Theological Education

Decision to continue as a task force. Contracted with each other to dream of projects/ideas for the task force to be considered at the October meeting.

Tricia Farris was chosen as the new convenor and Hazel Staats-Meyners as the alternate.

There was a report and discussion of the Women's Inter-seminary Conference, April 14-16, 1978, United Theological Seminary, New Brighton, Minnesota. Originally planned for Eden Seminary in Missouri, the location was changed to an ERA-ratified state. Eden had its own conference on the original date. The task force sent a letter of support and thanks to the women at Eden. Jean Bozeman will attend the Conference at United Theological Seminary as the COWIM representative.

A report was given on the Seminary Quarter at Grailville and a letter of continuing support was drafted.

5/9/78

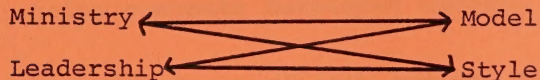
COMMISSION ON WOMEN IN MINISTRY
March 29-31, 1978

Task Force: Models in Leadership

In a meeting combining the task forces on women in leadership and models in ministry, it was decided to join forces in one new task force and to name it "Models in Leadership."

Shelley Finson and Helen McKune were chosen as co-convenors.

The new task force described itself in the following diagram:



The task forces also made the following statement about its work:

1. Develop strategies to affirm ourselves (COWIM members) as women in ministry.
2. Develop strategies to affirm other women in ministry, e.g., develop support systems.
3. Gather data, i.e., experiences; programs; biblical references; sermon illustrations; women as resources; document and package these data.
4. Conduct workshops to develop specific skills vis à vis ministering.
5. Develop strategies for more honest working relationships between men and women.

COMMISSION ON WOMEN IN MINISTRY
March 29-31, 1978

Task Force: Gay Issues and Ministry

Besides sharing information on legislative and denominational concerns, there was discussion of the implications of the Houston (11/77) meeting for lesbians, and sharing of new resources. We decided the following:

- To purchase several copies of Our Right to Love (Prentice Hall, 1978) at the 46% discount offered for resale by gay organizations, and using a portion of the profits for Task Force projects.
- To advise Carole Etzler on distribution possibilities for her filmstrip/cassette, "The Mushroom Story", using contacts developed through our packet.
- To urge the attendance of lesbians and concerned advocates at the June, 1978, "Gay and Christian" event at Kirkridge, and to urge that women be worship leaders for that event this year.
- To request the Steering Committee that the MCC be invited to facilitate worship for the October 1978 COWIM meeting.
- To request the Steering Committee that special interest group time be set aside at the October 1978 meeting in order that a group of persons from across the task forces be enabled to meet to explore the possibilities for a workshop at the March 1979 COWIM meeting on human sexuality issues especially as they affect women in ministry.

Finally, we spent some time discussing the very real concerns of the gay women in ministry who are unable to be open about their sexuality and those non-gay women who publically advocate support, and how to provide a support network for these women.

The task force recommends that COWIM issue a communication to the UPCUSA Task Force on the Ordination of Homosexuals expressing affirmation of the dedicated work of that task force and our support that ordination be open to all persons without regard for sexual or affectional preference. It would be addressed to Virginia Davidson, the chairperson of the Task Force, with a carbon to Presbyterians for Gay Concerns. Signed by Convenor of COWIM and the task force.

Nancy Krody, Convenor

4/27/78

COMMISSION ON WOMEN IN MINISTRY
Professional Church Leadership
Division of Education and Ministry
National Council of Churches

ORGANIZATION STATEMENT

PURPOSE

The Commission serves as an ecumenical advocate, support and empowerment group for lay and ordained women who are in professional church leadership or who are preparing for such positions - on a salaried or non-salaried basis. The Commission defines "ministry" and "professional" as a church job at any level, from support staff to executive positions and ordained clergy.

MEMBERSHIP/REPRESENTATION

Members shall be appointed by denominations up to seven persons from each and by ecumenical agencies up to two persons from each. Membership shall include as many lay (professional) and clergy persons as possible within the following spectrum: women serving in local ministries, women seminary students and faculty, women church secretaries, women denominational and ecumenical staff and administrators (local, regional and ecumenical), women church musicians, and men within similar categories.

TASK FORCES

The Commission shall work through Task Forces. The purpose of Task Forces shall be to plan for and to implement objectives approved by the members of the Commission. Plans shall include action steps, budget and suggested sources of funds.

Members shall choose on which task forces they wish to serve and the expectation is that members will work with the same task force for more than one meeting.

During the spring meeting each year, half of the Task Forces shall elect convenors for two year terms. They shall not be eligible for reelection. The convenor shall:

- (a) convene Task Force meetings
- (b) coordinate inter Task Force communications
- (c) serve on the Steering Committee during term as convenor
- (d) communicate among staff, Steering Committee and Task Force members
- (d) see that planned schedules are followed, or that alternate plans are developed.

STEERING COMMITTEE

The Steering Committee shall consist of the COWIM convenor, the Task Force convenors and three members-at-large elected by the Commission to balance the ethnic composition of the Steering Committee. Members-at-large shall be elected for a one-year term and shall be eligible for reelection. The Steering Committee shall

- (a) evaluate proposals made to COWIM from outside COWIM or from staff between meetings, deciding which proposals/requests should and can be implemented in light of COWIM's focus.

STEERING COMMITTEE (cont.)

- (b) assist and consult with staff upon request on resourcing and responding to outside requests.
- (c) receive, evaluate and coordinate recommendations from Task Forces, and when appropriate communicate them as COWIM requests for action to NCC and denominations.
- (d) receive reports from Task Forces and circulate them to all members prior to each COWIM meeting.
- (e) appoint working groups necessary to carry out interim proposals that come to the Steering Committee.
- (f) plan for all COWIM meetings.
- (g) monitor membership/representation to adhere to guidelines established by COWIM.
- (h) interpret the work of the Commission to NCC and denominations.
- (i) help secure funds for ongoing work of the Commission.

MEETINGS

The Commission shall meet semi-annually, with its business session to be held at the spring meeting.

NOMINATING COMMITTEE

At the fall meeting COWIM shall elect a nominating committee to nominate the convener of COWIM and three members-at-large for the Steering Committee. The nominating committee shall consist of one representative from the Steering Committee and two other members of COWIM.

EVALUATION

The Commission, at its spring meeting, shall review the work of Task Forces, evaluate objectives, consider new objectives (proposed by existing Task Forces, individuals, caucuses, staff, persons from outside via staff, and Steering Committee) and approve new and/or ongoing objectives for the year.

CONVENOR AND RECORDER

At its spring meeting, the Commission shall elect a convener for a one-year term. She shall be eligible for one reelection. She shall not serve as a task force convener during her term of office. The convener shall also serve as convener for the Steering Committee.

At the beginning of each Commission and Steering Committee meeting a recorder shall be appointed by the convener from among the membership to serve during that entire meeting.

VISITORS

Visitors interested in COWIM are always welcome as space permits and are expected to participate without vote in the work of the task forces and plenary meetings.



**Created in
God's Image -
Women Empowered for Mission**

UNITED CHURCH OF CHRIST

NATIONAL MEETING OF WOMEN FOR LEADERSHIP DEVELOPMENT

January 10—13, 1979

Cincinnati

Purpose:

That women in the United Church of Christ may move toward a new realization of their potential, power and leadership in the church and in the world.

Sponsors:

The United Church of Christ National Meeting of Women for Leadership Development is sponsored by the UCC Office for Church in Society and the Advisory Commission on Women with aid from the 1978 Family Thank Offering.

Format:

Mornings and evenings will be devoted to general sessions while afternoons will be reserved for workshops, forums, special presentations and group meetings.

General

Sessions:

Plans for general sessions include the following:

- A daily Bible study with presentations by leading liberation theologians including Dr. Letty Russell and Dr. Beverly Harrison.
- An opening "Celebration of UCC Women — Past and Present" with an address by Dr. Barbara Brown Zikmund, Professor of Church History.
- An assessment of where we are as women in the church by the Rev. Peggy Way, pastoral theologian and counselor.
- A social commentary on women's issues and a reflection on the value questions behind the issues by Ms. Ellen Goodman, nationally syndicated columnist and commentator on the CBS radio program Spectrum.
- A presentation on women and global development with Ms. Nita Barrow, President of the International YWCA and Director of the Christian Medical Commission of the World Council of Churches. This presentation will be part of a Global Evening made possible by the United Church Board for World Ministries.
- An address on women and the future of the church by UCC President Avery Post.
- A panel on the future of the local church resourced by the UCC Women's InterStaff Team.
- A closing dramatic presentation and communion celebration.
- Worship under the leadership of the Rev. Donna Schaper, Assistant UCC Moderator.
- Music under the direction of Ms. Carole Etzler, composer, performer and staff person with the Presbyterian Church, U.S.
- Dance and movement under the leadership of Ms. Sarah Bentley, doctoral candidate in Christian Ethics.
- Presiding over the meeting will be Ms. Helen Barnhill, former Chairperson of the UCC Executive Council.

Workshops & Forums:

Workshops and forums will be made possible by UCC national agencies, ecumenical organizations, Conferences and local churches. Samples of the many which will be offered are:

WORKSHOPS

- *Helping Change Happen*
- *Women, Children and Bread or Hunger When There's Enough*
- *The Laity: We're Not Amateurs*
- *Child Abuse*
- *Images of Women and Men: Sexism and Racism in the Media*
- *Conflict Management Skills*
- *Women and the Bible*
- *Managing Your Money*
- *The Burn-Out Syndrome: Preventative Medicine*
- *Women and Power*
- *The Quality of Rural Life*
- *The Church and the ERA*
- *Passages: Life Stages of Women*
- *Development of Young Adult Ministries in the Local Church*
- *Getting Your Program Together*

FORUMS

- *Human Rights*
- *Ecumenical Issues: What Does It Mean to Be a Uniting Church*
- *Conversations with Third World Women*
- *What Is This Thing Called Sexuality*
- *Feminist Theology*

Participants registered for the National Meeting will be mailed further materials to register for workshops.

The National Meeting will also provide participants from across the UCC with an opportunity to meet in a variety of constituency or special interest groups. Such groups will include gatherings of: ethnic women; women in fellowships; clergywomen; church educators; women in Conference task forces; seminarians; and church employed women. During the meeting participants will also meet with others from their region in work groups.

The meeting will feature exhibits by Conferences, UCC agencies and denominational special interest groups. There will also be a bookstore, a gift shop and an arts festival.

The meeting will take place at the Netherland Hilton, 35 West 5th Street in Cincinnati, Ohio. The hotel has excellent meeting facilities and is in the heart of downtown Cincinnati close to restaurants, stores and entertainment centers.

Registration fees are \$25.00 until October 31 and \$30.00 after November 1. Fees are not refundable. It is expected that registrants will plan to be present for the entire meeting.

Hotel costs will depend upon accommodations. Singles are \$28.00; doubles are \$34.00; triples are \$42.00; and quads are \$50.00 per night. Hotel reservation cards will be sent to those who have registered. Arrangements for roommates must be made between individuals.

Meals will be available at the hotel or nearby restaurants. Choices exist for every pocketbook and lists of eating places will be provided.

A limited number of scholarships are available nationally. These will be awarded on the basis of need. The deadline for application is November 1st. Forms are available from the National Meeting Office, 2719 Marshall Court, Madison, WI 53705. Some Conferences will also have assistance available. Check with your Conference office.

The meeting will officially begin at 7:30 PM on January 10th and go until about 10:00 PM on January 13th.

Childcare will be available on a limited basis. A fee will be charged. Those desiring childcare must register each child by December 1. More information may be obtained by checking the appropriate place on the registration form.

In order to insure the maximum participation of women, a very limited number of men will be registered.

Visitors may purchase meeting materials and tickets for general sessions as supplies and space permit.

ATTENTION: Due to an overlap in mailing lists, some individuals may receive more than one copy of this flyer. If this happens to you please pass the extras on to other UCC women. Thank you.

If you have special concerns or questions, please contact:

Susannah B. Risman, Coordinator
Ginger Long, Registrar
2719 Marshall Court
Madison, WI 53705

REGISTRATION FORM:

- NOTE:**
- No one will be registered unless fee is enclosed; fees are not refundable.
 - Due to limited space at the meeting, it is strongly recommended that you register early.
 - Registrants will be mailed materials which will include further information, a hotel registration card and workshop registration sheets.

Please Print

NAME _____ UCC Church or Affiliation _____

ADDRESS _____
_____ zip _____

PHONE (_____) _____

One of the meeting's goals is a diversity of participants. Therefore please assist us by checking the appropriate space.

SEX a ☐ Female b ☐ Male AGE c ☐ under 30 d ☐ 30-45 e ☐ 46-60 f ☐ over 60

RACE OR ETHNIC GROUP: g ☐ American Indian h ☐ Asian i ☐ Black j ☐ Hispanic k ☐ White
l ☐ Other _____

OCCUPATION: (If homemaker, student, etc. please state) _____

Please check if you are:

- ☐ Conference or National Staff person
☐ Member of Planning Committee, sponsoring agency or if you have been invited to be part of the meeting leadership.
☐ Willing to take on a leadership role at the meeting if needed. Explain _____
☐ Interested in further information on Childcare at the meeting.

FEE ENCLOSED: ☐ \$25.00 (before October 31) ☐ \$30.00 (from November 1)

MAIL TO: National Meeting of Women • 2719 Marshall Court • Madison, WI 53705

(Make Checks Payable To UCC NATIONAL MEETING OF WOMEN)

Wisconsin Conference
UNITED CHURCH OF CHRIST
2719 Marshall Court
Madison, WI 53705

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*Consultation of Ethnic
Minority Women
in Ministry*

April 20-23, 1978
National 4-H Center
Washington, D. C.



sponsored by
COMMISSION ON WOMEN
IN MINISTRY

Professional Church
Leadership,
Division
of Education and
Ministry

National Council of the Churches
of Christ in the U.S.A.

PLATFORM
ADDRESSES
AND
SERMON

Copies available from
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National Council of Churches
475 Riverside Drive, Room 770
New York, New York 10027

8/78-100

\$1.50 each

Keynote Address:
Building Community Among Ethnic Minority Women

Betty Witherspoon-Webb

Numbers of people who are experts at what they do, are going to talk to you, facilitate you, and some other good things. I am going to take responsibility for giving a general overview of the atmosphere in which I would like to see all that action take place. I am not going to give you "practical" suggestions about recruitment, placement, or affirmative action. I, hopefully, will say some things that will cause you to approach all these things together as sisters--a word that is said, yet, has to be translated into feelings and actions.

I tend to be "low church" or if that smacks of classism "free church" also called in my particular case, "Black Church." I will use a lot of words and phrases that have meaning (emotional and experiential) within that context. These meanings may be obscure to others, and if I read your faces and find you are not with me, I'll stop and reconstruct the passage. In so saying I have given each of us a responsibility. My responsibility is to be clear. Your responsibility is to allow your faces, eyes, indeed your bodies to register whether we are talking together.

I want to challenge you as I explore how we might as ethnic minority women start to build community. I want to raise questions, throw out definitions, and maybe even supply some tentative answers.

Why Have We Come Together?

We come together tonight, those of us who have no common history; we are seeking to speak to each other across the barriers of color, class, caste, age and history. When we succeed, and we must succeed, we shall have created a new community. A community that is not defined by geographic, political or social boundaries, but a community based on an essential philosophy, indeed theology, "Am I my sister's keeper? No, Lord, I am my sister."

I have no illusions that this will be an easy process for us. I know it will not. We speak the same tongue, but not the same language - for our language is built upon our experiences. Out of the special experiences of our particular ethnic heritages which give us our separate languages, we will forge our common tongue. We speak from those experiences, we will sometimes be speaking only to those who share the same experiences. Slowly, we will come to feel the commonness of those experiences; slowly the words that now separate us will begin to bind us.

So as we search for our common tongue, we must search for our community, our community will be built on ethnic individuality and human commonality. How do we start the search? There are several postulates that we must accept before we can begin the search for our community.

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Community can be obtained by pursuing certain ways of interacting. I would like to see us cultivate these ways here.

1. Let us check for meaning. There is no need to argue about what we did not understand correctly in the first place. The burden becomes, did she say what I think she said.

2. Let us act from principle. We have a theology, or several theologies - let us act from within them.

3. Let us first understand ourselves. We have to know where the "I" is coming from to know where "we" are going and to understand our responses to the going.

4. Let us assume basic honesty in others. She is no more or less a crook than I am.

5. Let us anticipate each other's fears and alleviate them. This is the first time for many of us to come together. Fear runs rampant in first encounters. Let us anticipate the fears of our sisters.

6. Let us recognize legitimate conflict, whether within ourselves or the group. Are we Christians? Are we revolutionary Christians? Are we Black revolutionary Christians? Are we revolutionary minority ethnic women Christians? There is legitimate conflict here.

7. Let us encourage direct feedback. We must talk directly and honestly with each other.

8. Let us establish a norm of openness. We have nothing to hide from each other, but our inadequacies, fears, pains, and sorrows. They will be made more bearable by our simply sharing them.*

Eight items, eight overlapping items, but eight items that if followed will allow us to talk to each other and not at each other.

Community, the Ultimate Ideal

Now then, if we can accept those eight items we begin talking from the same place, and can begin to explore the "ideal" of community. We are aided because several thousand women explored the idea on the recent World Day of Prayer. While the program for that day may have over-emphasized charity at the expense of justice, the call was real.

Speaking to one of those units of Church Women United in Los Angeles, I spoke of that set of words - growing out of the theme of the day - which so often calls my own life to account: community, communal, communicate, commune, and communion. I suspect that the women of Canada were calling us (including minority ethnic women) to live in community and communicate so that we might experience the one true communion - union with Jesus Christ.

About the same time that preparation was taking place for World Day of Prayer, the book, Quality of Life in a Global Perspective* was mailed out to numbers of us. The authors explore world community and the call for Christian commitment, reaching back to the Old Testament and coming forward to our time. They state that "the high water mark of biblical understanding of the communal may be found in that passage in Ephesians 2 in which it is said that Christ, who overcame our alienation from God, also has broken down the 'dividing wall of hostility' which previously has separated Jew and Gentile. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God. What this says is that our covenant with God is at the same time our charter of community. And just as the covenant is basic to the quality of life, so it is that quality of life is always experienced in a communal context. One can express this even more sharply: whenever we are alienated from other people, the quality of our lives is diminished."

Community Across Class Lines

Within the context of that statement, I believe it is necessary that we stop and examine the community we are trying to forge here to make sure it does not divide us from the community we must forge with our sisters within each of our ethnic groups. Let me try and state it more clearly, indeed more boldly! We cannot be so caught up in the world of church structure, church hierarchy and status that we become totally ingrown and are only able to communicate with each other. The strife within church headquarters must never blind us to the more important strife that affects the lives of our sisters and therefore, our lives.

In this room sit many of the best educated (in the Western sense) representatives of our sisters. Because this is so, because we speak "their" language as they do, wear their clothes as they do, live as they do, we must remember that not only do we have a community to build with our sisters in the dominant society, but we must not forget the community that engulfs us as members of our ethnic communities--cutting across all the classes of communities from which we sprang. The establishment of community has to go forward simultaneously in all directions. We must not be caught up in the acceptance of ourselves by the very institutions that only accept us because we are more like members of those institutions and less like members of the lowest socio-economic classes of our own groups. We must remember, in the words of the Black poet, "how we got over."

Community Across Sexual Lines

For some of us another question must be raised within the context of community, how do we strive to become whole persons while not dividing ourselves from the men with whom we are jointly building access to the kingdom of God. A real question must be raised:

should we come together at all as ethnic minority women? For me, the answer is, of course, a resounding yes. "Black women have always fought for their rights as women and the rights of Black people to freedom. These two struggles are intricately entwined. For example we celebrate Harriet Tubman as a Black woman who struggled to set our people free from the brutal bonds of slavery. Sojourner Truth was an active abolitionist and very vocal on the question of the rights of women - as exemplified by her historic speech, "Ain't I A Woman". Another example is Ida B. Wells, a Black newspaper woman who in the 1890's used her newspaper to launch a campaign against the lynching of Black men by white racists. She was also vocal on the right of women to full equality."

For many Black men whom I love and admire, however, there is no time for any struggle, but the Black struggle. Any energies spent elsewhere are defeating to the Black cause. They, like Native Americans, would say, "Hell, we're struggling for our life, We're struggling to survive as a people." But the Cheyenne proverb from the same publication that gives us that quote perhaps supplies the answer, "A nation is not conquered until the hearts of its women are on the ground. Then, is it done, no matter how brave its warriors, nor how strong its weapons." My answer to my brothers becomes: "From my sisters I gain strength, insight, and faith in the universal struggle for community and ultimately communion which links me fully with them and fully with you. Thus my energies for the Black struggle are increasingly multiplied by my encounters with others who struggle against the same oppressive and unjust forces. I have found we can build coalitions. I shall find that we can build community."

There is one other area I wish to explore. There is the question of how we are going to relate to that community (or the many communities) of women who are automatically defined out when we call for ethnic minority women to come together. I suspect that a lot of times we have defined ourselves simply as some persons other than those persons--those white women, who amazingly enough, when we tell the story, are pushy, bitchy, unfeminine, dominating and probably immoral in several kinds of ways. Black women recognize those adjectives as usually applied to themselves. What are we doing to each other now, my sisters? Can the wives and lovers, sisters and friends of the oppressors come together to make common cause with the wives and lovers, sisters and friends of the oppressed? The answer lies in the deepest psychological reaches of both groups and cannot possibly be answered here. But here, in this place, I want us not to get deflected from the goal and take out after our sisters--white women--when there is another battle to be fought. Our sisters, those who attempt to experience communion with us and who then in fact become us, we will teach.

They will learn over time to not define our battle for us. To be free is to define your own enemies. They will learn to sit across the table from us and not see Anglo-Saxonized versions of themselves nor embodiments of their darkest desires, but women who

*From the Y-Women celebration of International Working Women's Day at Ward AME Church.

have had a very different history in this "Christian country" and therefore, have a different song to sing and a different story to tell. After they have encountered more and more of us, they will learn to deal with our style, our speech patterns, our defensiveness, our anger, and even our unabashed glorification of our bodies. So let us not wage war with our sisters, but educate, educate and educate.

Now, let us suppose we are able to do all these things and thus, to build community; as one group we are able to move forward to ask, indeed to demand that our talents be used for the glory of God in the work of the church. What do we have that others may use to effect reconciliation in a world torn by poverty, war, and disease - a world, in the words of the Black elders, that is sin-sick?

There are some things that we have pushed so often that they are stereotypical but I list them again:

1. The special ministry of women to women;
2. The special work of social services that has been left to us in many instances, but which we have redeemed and lifted up by giving of ourselves so magnificently;
3. The extraordinary work of teaching;
4. The work, without which these institutions we have built die, the clerical/administrative work.

We have brought a magnificent presence in these areas of work and we won't desert them but we also want to be involved in the policymaking that determines what we do in our positions, the theologizing that determines the undergirding of the policy, the pastoring that demonstrates the caring of the policy, and the preaching that delivers the theology - and hopefully the words of the Lord to the world.

"So, my sisters, you want to be administrators, theologians, preachers, and pastors in addition to all the other things you do," said sarcastically. "Yes, my brother, I want to share the burden of making all the decisions, having all the failures. I want to demonstrate my love by taking the yoke of the work of the Lord upon me. I have been told that it is easy." But more kindly, we not only bring the self, we bring a community of women bound by

openness and sharing
relationships across class and caste lines
strength

the love of God and therefore,
the love of human beings

It is my hope that no ethnic minority women will ever have to do a job alone because we have a common purpose. Let me say it to you in the words of John Perkins, writing in Sojourner's Magazine,

"The purpose of the gospel is to burn through all racial, cultural, and economic barriers. The purpose of the gospel is to challenge all economic and social orders, capitalist or communist. The purpose of the gospel is to call all men and women to accountability to each other and to the fellowship of the body that is based on faith in Christ Jesus. The purpose of the gospel is to make us into a new family."

"I would be crazy and foolish and wrong and insane and unfaithful if I didn't believe these things, if I didn't shout these things from the rooftops; because there are thousands of poor people who need and want to hear this, and thousands of rich people who want and need to hear this."

And may I add, thousands of Black, brown, red, and yellow ethnic minority women waiting to hear this.

Theological Presentation:
Perspectives from an Ethnic Theology of Liberation

Roy I. Sano

INTRODUCTION

It is an honor to participate at this first ecumenical Consultation of Ethnic Minority Women in Ministry. The planners have asked me for suggestions about the potential contributions which ethnic theologies of liberation might offer ethnic minority women who are in ministry. By "ministry," I understand that the planners had in mind the clergy and laity.

I will not survey the full range of liberation theologians which our ethnic groups are producing. I will only trace two contributions I see which ethnic theologies of liberation can make toward an understanding of ministry. First, our ministry makes liberation a priority in our efforts; second, our ministry is informed by our ethnicity.

A LIBERATING MINISTRY

First consider the priority of liberation. Several questions naturally come to mind. Why liberation? Why not some other emphasis? And is liberation a Christian concern? I will begin with a personal incident which will help us reflect on the three questions.

A good part of my struggles as an ethnic minister started on the night I graduated from seminary. At the reception, faculty members visited with graduates and their families. One faculty member with an international reputation came by and asked where I would be working. I said I would return to the Pacific Coast and work in a church which belonged to the Pacific Japanese Provisional Annual Conference of the Methodist Church. This was prior to the union in 1968. He had come from the West Coast and knew about the ethnically defined church structure. He took a few backward steps as if to keep from falling. "What?" he asked, "Does that segregated conference still exist?" He was horrified. He was scandalized. At the height of the integration struggles in the 50's one of the graduates of the seminary was going into a "segregated" conference in an ethnic church.

I have no desire to defend the Provisional Conference as it was then structured. But I did join those who complained that the

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disbanding of the provisional arrangement in 1964 did not have to signal an abandonment of ethnic ministries. The climate of the time did not allow us to create a new structure which would allow us at once to fully belong to the denomination and yet enhance effective work with a people we knew would be overlooked in the integrationist strategies.

But before that happened, we as ethnic minority ministers worked with a demeaning professional self-image. Society at large and the religious community drove the point home at every turn. Ethnic local churches caused embarrassment to our denominations. They wanted us to erase the last ghosts of racially distinctive institutions. We dropped such words as "Japanese" from the names of our churches. We earned "brownie points" if we integrated our local churches or closed ethnic churches. No one seemed to question the white or colorless "ethnic identity" we assumed or inflicted on our people. Race relations in those days came to little more than "race erasion." We were asked to be "color blind." I believe it is only in the church where this disease of "color blindness" is still seen as a sign of health!

The implications for professional self-identity of ethnic minority ministers and churches should be clear. We were asked to be "grave diggers" for our speciality as ethnic minority ministers. We celebrated any occasion when we were the "morticians" or funeral directors which announced the death of our form of ministry. Grave diggers and morticians have their place, but when it becomes an image of another profession, humiliating and demeaning consequences can follow. And follow it did. Many in my generation grew up with a subtle but penetrating self-hate which no doubt spilled over into our family life and leisure pursuits.

By the providence of God the Black Revolution and other movements for ethnic consciousness intervened. New coalitions were formed; new tactics adopted. New formulations of faith gave us a new vision. The struggles continue for us to live out our calling through the changing forms in ethnic ministries, but indelible statements have been made. Ethnic ministries have a legitimate place, with all its challenges for creative statements suited to our day.

I rehearse this personal pilgrimage and those of my peers because I have wondered if our situations might not illuminate your struggles. Society at large, and people within the churches who invoke the name of God, suggest you do not have a legitimate speciality as an ethnic minority woman who has heard a call to be in ministry. You hear it said to you, "Bury your dreams, your wild dreams, and live in the real world. Go back to your families. Man (!) the telephones and run the mimeograph machines. Pulpits require a male voice. Liturgies call for towering male figures." You have heard these variations of the "death sentences" which have hung over ethnic ministries. But we are gathered here to say to each other, "Listen to that still small voice within sister. Follow that light you see breaking on the horizon. Make the day dawn upon us when God's spirit can move through you to work out the salvation of our God."

But let us not fool ourselves. We face no easy obstacle within and without. The context of our ministry confronts us with the overriding reality which we are coming to call U.S. Imperialism. We know its sexist and racist operations. They are linked further with classism in what people are naming collectively as internal colonialism. Abroad, U.S. Imperialism expresses itself through neo-colonialism. Although the instructive analyses of U.S. Imperialism have frequently focused on the economic, political, social, and cultural expressions, I will direct your attention to its religious expressions. Regardless of the characterizations of imperialism which may be examined, one major category has emerged as a clarifying and penetrating characterization. The word is oppression. We have looked at other categories, but none seems to offer the comprehensiveness. We have examined economic exploitation and deprivation; we have studied political manipulations and defraud; we have heard about social alienation; and we have heard about the absence of psychological wholeness. But again and again, the category of oppression strikes home because of the clarifying honesty befitting our situation, we come in touch with the realities of our situation when we uncover the oppression operative in us and through us.

And if oppression functions as the major characterization of the situation we must address, then we can see why liberation has become the cry of many ethnic theologies. If we are to appreciate the word, "liberation," we need to see it in the context of other recent emphases in U.S. and Northern European Christianity. There are at least three R's which describe the salvation we thought God called us to prompt. In the 1950's, following the disruption of World War II, we found ourselves promoting Renewal. With the emergence of new movements in the 1960's we called for Relevance, a dubious theological category. But after our scramble for relevance led us into polarizations within the church and society, we pleaded for Reconciliation in the 1970's. Two additional R's remained sacred words among evangelicals, viz., Regeneration and Revivals. If the growing consciousness of U.S. Imperialism as a context for Christian thought and action is correct, then we need an additional emphasis. We need Redemption, the theological term for liberation. As long as this overarching reality persists, the priority on redemption will make sense.

This is not to suggest that the other R's have no place at all. They will assume a subordinate place with redemption having a priority. This means that redemption or liberation becomes a component within various functions of the church's work, such as in evangelism, education, worship, social service, or outreach -- whether in housing, employment, health care, or cultural development.

Up to this point, I have explored the implications which U.S. Imperialism, especially with its sexist and racist expressions, have for the meaning of ministry for ethnic minority women. Racism and sexism comes to us saying we do not have a unique contribution to offer, much less a place to assume. Further, I have outlined the oppressive impact which imperialism exercises, and indicated that this calls for liberation or redemption. Thus, in summary terms, ethnic theologies of liberation suggest that ministry in the face of contemporary realities heightens the place of liberation or redemption as a goal in our ministry.

BIBLICAL FOUNDATIONS

This sketchy theological analysis of our ministry can be further illuminated from biblical resources. The personal incident which I mentioned describes religious operations of racism. While appealing to our religious sentiments and invoking the name of God, racism and sexism impress upon us norms for human behavior which repress the fulfillment of our unique potentialities and the development of our distinct contributions. The normative definition of humanity and Christian living have been shaped by a long history, but in recent centuries have come under the influence of white male models enshrined by Euro-American Christianity. These models have become a Law to us. There is no debate for me as to the genuine contributions which such models recall. But at the same time the Law which is good becomes demonic when it is made normative for people and settings where it is not applicable.

Although the Apostle Paul entertained ideas which have turned his faith into a theology of oppression, I also find in it potentials for a theology of liberation. It appears in his theological use of the Law. As a person well schooled in his Jewish heritage he found in it the summary of God's great work of salvation and the substance of the ideal human person which the Jews uncovered. The Law depicted for him the way God worked and what God called Jewish people to do. No quarrels here. But the problem arose when he made this summary of Divine action and ethical imperative application to all people. That move turned a good Law into a demonic power which prompts evil behavior and slays the practitioner. Paul said to the Gentile world that God in Christ Jesus came to redeem them from the tyranny of the Law. They would find a new life released in them if they lived by faith in the gracious God and not by the works of the Law.

These familiar insights into Christian living have direct bearing upon the oppression which racism and sexism exercise over us. As the Law summarized for Paul the ways of God with the Jewish community in the past, racism and sexism summarize the norms of human behavior which are based on the salvation which Euro-American Christians have experienced, even the salvation had its ambiguities. Of course, this summary of the promises and commands of God have been misapplied at times. But this does not erase the wholesome experiences contained in such summaries of human norms. And yet, if the Euro-American summaries of salvation lead us to overlook different but authentic experiences of God in other people, and if Euro-American norms lead us to take a low view of the good life uncovered through other people, then Euro-American Christianity has become tyrannical and demonic.

Ethnic theologies of liberation charge that at many points Euro-American Christianity has been turned into such a Law. So does feminist theology and many Third World theologies. The model of God's actions and the norms of human behavior may be appropriate to Euro-Americans at some given moment in history -- to speak generously -- but the applicability of such models and norms for ethnic minorities, women, and the Third World are now seriously questioned, if not rejected at numerous points.

Speaking again in personal terms, I came under the influence of the evangelical wing of U.S. Protestantism during my adolescence. I was introduced to Augustine, Martin Luther, and John Wesley. They portrayed a model of conversion, the model of the regenerating work of God. These models were supported with selected passages from the Bible, such as John 3 and Acts 9. Through this perspective I had several spiritual crises which transformed my life in a positive way. Years later I began reflecting critically upon these models for conversion. I found these accounts and their scriptural bases did not fully explain my situation as I went along in my work and associations with my people. In fact I saw further that my experiences of conversion did not fit precisely those models of God's regenerating action. I experienced many "dark nights of the soul" when I would doubt if I was actually a Christian. It has only been in recent years that new biblical models of God's fuller work of salvation have helped me make sense of the past and current experiences which have not been prevalent in Euro-American brands of theologies. Reflections on struggles of ethnic people and women in this country, and the struggles for human rights of Korean, Pilipino, and Taiwanese Christians have uncovered new models. These new models help me see the God who is indeed at work today; these new models outline different ethical imperatives. Those living within the confines of Euro-American models are frequently troubled by these new discoveries of God's word and work; occasionally they are even horrified. Although I can understand their reactions, the old molds now seem both inappropriate and oppressive.

A specific passage might help illustrate my point. It appears in Galatians 4.

When we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come God sent forth a faithful child, born of woman, born under the law to redeem those who were under the law so that we may receive adoption as children in the household of God. . . . Formerly, when you did not know God, you were in bondage to beings that by nature are no gods. (Galatians 4:3,4,8)

The passage can be used to depict the enslavement to Euro-American norms which many of us have come to recognize. We as ethnic minorities did not belong fully to the household of God; we allowed ourselves to remain in slavery. Salvation for us included redemption from that bondage and adoption into the household of God. We were liberated from the norms which pretended they were divine. They were only "gods" not the Word of God.

Some such account depicts the liberation from the tyranny of Euro-American brand of Christian faith which would bury a picture of ministry which we were called to fulfill. When we deal with these issues of professional self-image, of vocational models, we are dealing with our identity. When it cuts deep there, it cuts into our very selfhood. Such concern for our selfhood need not be egocentric, but concern for a unique calling, the actualization of distinctive potentials God has granted to us and asked us to cultivate in us and among our people as a part of the total household of God.

I know that there may not be another liberation theologian who may speak in this way. However, I do not feel the concerns represented in this discussion and this peculiar articulation of them is alien to other ethnic theologies of liberation. Like other liberation theologies which may speak more explicitly of economic, political, social, and cultural expressions, I have spoken of the religious dimensions of racism and sexism. The Law which has been central in the analysis is one of the many "principalities and powers" which would reign over us. An economic approach to liberation theology might concentrate upon the multinational corporations, and the exploitation and repression of human rights which they promote throughout the world. These oppressive operations can marshal the enormous resources of the U.S. military forces, and call upon the services of the sophisticated intelligence network and the police associated with them. They can manipulate the social and political structures of numerous countries abroad, using the indigenous people as their "fronts," mercenaries, and tools.

We could speak of the domestic expressions of these same human rights issues in the criminal justice system. I would claim that a good number of these approaches which deal with economic, political, social, and cultural imperialism work with the same framework which recognizes the "principalities and powers" which oppresses, the "elemental spirits of the universe" which enslaves. Whether we speak of a religious oppression, or an economic and political one, we still see the "hosts of lords" who reign over us. What salvation means from this perspective is that we are liberated or redeemed from these "hosts of lords." For us who are hooked by the biblical story of salvation, Jesus Christ is the "Lord of hosts." As Jesus becomes the "prevailer over the pretenders to the throne of God," we are saved, redeemed, and liberated. Those of us who are sensitive to the oppression and tyrannies which prevail over us look forward to the coming reign of the "Lord of the hosts" over the "hosts of lords" who exercise dominion over us.

We need to say this in many ways. One came home to me while responding to a paper at a continuing dialogue between Roman Catholics and United Methodists. The writer of the paper uncovered several ways Christians have affirmed the Real Presence of Christ in the Eucharist, the Lord's Supper. For Roman Catholics, one of the historic assertions about the Real Presence directed our attention to the Bread and Wine. To say they were the Body and the Blood offered an avenue of speaking of the Presence. I do not have any quarrel with this affirmation of the Real Presence. Christ is "really" present with us in the Lord's Supper. He is after all the host.

And yet, the biblical records and our contemporary experience asks us to say something quite different as well. We must proclaim the "True Absence" alongside the Real Presence. We need to find a way to say through the Eucharist that the Lord is present, that "Jesus is truly Lord" over the "hosts of lords" who reign over us. But we equally need a way to affirm that that reign of the Lord has not yet arrived, has not yet come. We are called to confess with the early church that "Jesus IS Lord" (Acts 2:36), and yet at the same time to cry out, "Come, Lord" (1 Corinthians 16:22 and Revelation 22:20b), as if the reign

and lordship of Jesus had not been established. I believe one way to do so is to speak of the True Absence alongside the Real Presence. We may proclaim that "Jesus is Lord," but we still look forward to the coming fulfillment when indeed and in deed, "Jesus shall reign where'er the sun does its successive journeys run. . ."

The early church had its way of affirming this. Paul and Luke had their way. They said Jesus would not eat with us or drink with us until he comes again. We might speak of Jesus as our Host, but he will not join us in the supper. Luke recalls Jesus saying at the last supper that he would not eat or drink with the disciples until the Reign of God had been established.

I will not eat again until it is fulfilled in the reign of God. . . For I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.
(Luke 22, 16, 18; Matthew 26:29; and Mark 14:25)

Paul claims through the Eucharist we "proclaim the Lord's death until he comes," (1 Corinthians 11:26), as if the presence will not be (fully) realized until some future moment. This agrees with our view of the story of Jesus. We live in a time when Jesus is "ascended"; before the time "when he will come to judge the quick (living) and the dead," as we say in the Apostles' Creed (underlining added). As we say in one form of the summary of the faith in the Eucharist: "Christ has died. Christ has risen. Christ will come again." But that "coming" is yet to come. All claims about the Real Presence will be outdone by that "coming." As the early church recalled, there will be a time when the "bridegroom," Jesus would be truly absent. (Matthew 9:14-15, Mark 2:18-22, and John 14:3) In one passage, Luke was so anxious to affirm the True Absence he tells the way "their eyes were opened and they recognized him; and he vanished out of their sight." (Luke 24:31) Thus, what we need is a way to affirm at one and the same time, both the Real Presence and the True Absence, which parallels the coupling of the confession, "Jesus Christ is Lord" with the cry, "Come, Lord," as if he were not present nor truly the "lord of hosts."

When Christians feel they have gained some measure of security or success, they are inclined to say, "Jesus Christ is Lord," and that he is present with them. They are likely to sing: "We have overcome," not "We shall overcome." When people lie in some solitary confinement for conscience sake, or they struggle for survival in their deprivation, they cry out, "Come, Lord"; "Thou 'Lord of Hosts' come and establish your reign over us. We know the 'reign of terror'; We know the 'reign of hunger'; We know the 'reign of lies.' Oh, Lord of peace, justice, and truth come and establish your reign!" For prisoners of conscience, for the people in desparation, they cannot participate with integrity in a Eucharist that only affirms that "Jesus Christ is Lord," and that there is a Real Presence of such a Lord. They may affirm that in faith, but they must in all honesty find a way to speak of the True Absence, and pray, "Come, Lord," "Thy kingdom (reign) come, thy will be done, on earth as it is in heaven." As we sing, "Kumbaya, My Lord," "come by here."

The Jews, who this evening will celebrate the Seder service, had their way of expressing something comparable. In their Seder service which celebrated their Passover and deliverance from Egypt, they have left one place setting open for Elijah, the Prophet. At this recollection of the exodus, they leave a cup for Elijah. It was as if they lived in a time when the high moment of their history had not yet returned, as if they were not living in the age of the great classical prophets and looked forward to its return. When we buy into an "establishment theology" which permeates the middle-class theology or ideology of most of the denominations which we have joined, we are likely to affirm with teary eyes the Real Presence. However, if we retain any sensitivity with the lingering deprivation and defraud, the pervasive oppression and tyranny, of our people, and still retain any consciousness of our persisting subjugation, then we can affirm the True Absence of the Lord.

I recognize that a good part of our tradition already affirms both the Real Presence, and what I have called, the True Absence. It spoke of the "already" of the reign of God in Jesus who is the "Lord of Hosts," as it equally acknowledged the "not yet" of the reign of God in the prayer, "Come, Lord," (Maranatha in Greek). But those of us ethnic minority women and men who have "made it" in Euro-American civilization, we are likely to tip the balance of the scale in singing, dancing, and shouting that "God reigns in the heaven and all is well with my soul." Identifying with, and working alongside, those who still know the tyrannies of neocolonialism, racism, sexism, and classism, will lead us to help restore balance with the strong emphasis on the reign of God which is yet to come. We will not be threatened by saying that Jesus the Lord is truly absent, because we see today the reign of desparation rule over the reign of God in too many lives. As Christians, we celebrate the breakthrough of the reign of Jesus over sin and decay in his death and resurrection, but we yearn for the reign of the Lord to be established over the satanic forces we see "doing in our people" at home and abroad.

So, at that moment of moments when we celebrate the Eucharist or Lord's Supper, what will be our proclamation when we see the imbalances of an establishment Christianity which wants so eagerly to say all is well. Can we simply speak of the Real Presence of the Lord? Must we not speak of the True Absence which calls to be avenues which usher in the reign of God? While savoring the Real Presence, we shall shout the True Absence and work for a fuller expression of the Real Presence.

ETHNICITY IN OUR MINISTRY

I have spent so much time examining the foundations and tracing the implications of liberation, I only have little space for the suggestive contributions for ethnicity in our ministry which ethnic theologies of liberation have to offer. Our ethnicity has to do with our individual identities which are informed by the identities of our people. Two qualities of the identities of our people call for experimentation to appear in our ministry. First, we are bi-cultural; and second, we are international. By bi-cultural, I have in

Ethnic Minority Women in Ministry
Perspectives from an Ethnic Theology of Liberation
by Roy I. Sano
Page 9

mind that we represent that sector of our people who have been acculturated to the extent that we have accepted the religious commitment of Euro-American civilization, and found it natural to express much of our faith in its cultural molds, and yet are identified with a people and culture which is distinct from it.

We may well be a minority among our people, and I want to explore potential uses of that ingredient in our identities. If we acknowledge the bi-cultural quality of our identities, we will very likely find particular models become instructive. There may be a way to use our identity for the first emphasis I explored, namely, the emphasis on liberation. Moses, Esther, Daniel, and Paul come to mind from the biblical account.

Each of these persons played a liberating role for their people, partly because they were bi-cultural. Moses, who was adopted by Pharaoh's daughter and "instructed in all the wisdom of the Egyptians" (Acts 7:21-22), "refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God. (Hebrew 11:25) Esther subjected herself to a "beauty contest" and became the Queen in an alien land because she "had not made known her kindred or her people." Once established socially and politically, she was offended by her own people who exposed her to the threats her people faced. But the acculturated and assimilated Esther recovered her sensitivities to the conditions of her people, and liberated them from persecution through her illegal action which was punishable by death. Consider Daniel and his friends. They were quite clearly the most select of their people, so knowledgeable and wise, so acculturated they taught the foreign royalty their own language. And yet, the story recalls the way they retained a distinct culture, despite their mastery of the host culture, and of their faithful witness to the riches of the minority culture they revered at great risk and price. The final illustration of a bi-cultural person is Paul the Apostle, who was thoroughly schooled in Judaism and used his Roman citizenship and Gentile exposures for great ends. He released God's work of salvation from the confines of Palestinian Christianity and made it possible to embody the faith in new forms. Bi-culturalism which is common to many of us here could become a vehicle of a creative ministry, a recasting of the faith never seen before but urgently needed today.

In addition to bi-cultural, or multi-cultural, qualities in our identity, there is the international dimension in our identity worth developing. By this I have in mind the fact that in our own individual lives, in the stories of our families, in the history of our communities, we have felt the impact of the interaction between domestic events and international developments. Although the illustrations which follow are Asian American, similar illustrations can be found for Blacks, Hispanics, Native Americans and Pacific Islanders.

Speaking personally, I think of the events in World War II. The surprise attack on Pearl Harbor eventually resulted in the incarceration of 110,000 Japanese Americans. Later, the dropping of a bomb on Hiroshima and Nagasaki

broke up families and wiped out whole generations of relatives for many fellow Americans. In more recent years, repressive regimes in South Korea, Formosa, and the Philippines can have repressive consequences for Asian American communities. The fears which they feel abroad can become suspicious silence among friends here at home; stories of harrassments abroad can intimidate the budding political activists at home. Speaking of the reverse, our addiction to a savior complex in U.S. foreign policy can turn Asian soil into a dumping ground for outdated military hardware and Asian people into guinea pigs for the development of equipment for more sophisticated tortures or weapons for more devastating attacks. Thus the interaction between domestic decisions and foreign impact, and foreign practices and domestic consequences makes us peculiarly sensitive to the international dimensions of human experiences and God's global activities. Any ethnic minority person who takes this aspect of their identity into account cannot rest content with pietistic and personalistic views of God's saving activity. The growing privatization of faith so prevalent in our society, with the attendant danger of demonic powers going unchallenged, should make us take seriously a quality in our identity which can make possible a major contribution to international mission interaction by the Body of Christ. Other ingredients of our identity may be explored, but I only focus on the bi-cultural and the international dimensions and of their potential contributions.

CONCLUSION

In conclusion, I return to further reflections on the Lord's Supper. Two features concerning the origins of the Eucharist, the central act of Christian gathering, speak to the twofold emphasis on ethnicity and liberation in this presentation. We are told that the service of Holy Communion has two main parts. One is called variously the liturgy of the word and the gathering (or synaxis); and the other called the liturgy of the table (or bread) and the eucharist, using that word in a narrower sense. We are told that the synaxis had its main origins in the synagogue services of Judaism wherein the major concern included the cultivation of ethnic identities in the light of faith for a people living under alien powers or in foreign lands. They read their stories, reflected on them, prayed and sang hymns. The second part of the service, the liturgy of the table drew heavily upon the Seder service which celebrated the exodus, that ethnic movement of liberation from the bondage of Egypt, and challenged successive generations to break the yokes which may re-emerge in human history. Thus, in the origins of the central Christians when they gather, we find people addressing the same concerns we are exploring in this statement. This suggests that there is historic precedence for us to make as our central consideration our ethnic identity and our quest for a liberating ministry. We are here to assert that they have become quite central again.

RIS:kats

Note: Biblical quotations are from the Revised Standard Version of the Bible.

Theological Presentation: Who Am I?

Consuelo Urquiza

I believe that my task today is to share with you my perception of who I am as an Hispanic, as a woman, a lay person, single, and as a member of the community of God as described in Galatians 3:28:

"There is neither Jew nor Greek,
there is neither slave, nor free,
there is neither male or female;
for you are all one in Christ Jesus."

Today I would like to highlight two elements which are very important in determining who I am: culture and language and their relationship to each other.

"Culture: According to the New Webster Library of Universal Knowledge, culture from the Latin word, cultura. It means intellectual development, improvement by mental and physical training, to grow in a prepared medium of environment, but overall culture is the way of life of a people. Culture is the most precious thing we possess. Many of us have inherited it from our ancestors, and we have cultivated and polished it. Even if we do not have anything else, we have our culture, our heritage, and we will pass it on to our children, our grandchildren and our great grandchildren."

Someone once said that the difference between men and women goes beyond genders; that we are two different cultures, which means that I have two cultures. I am an Hispanic; I am a woman.

"First of all, it might be helpful to explain the role of the Hispanic-American woman in our culture; a culture in which the woman is the center of the family nucleus; a very strong nucleus, in which a woman by being the mother, wife and daughter, is seen as a symbol of purity; she has been sanctified, protected and at the same time excluded from almost every other role than that of being somebody else's something: Mrs. Rodriguez, José's mother, Tomas' sister, etc., etc., etc. . . . She has been placed in a cloister since she was born, from which it is very difficult to escape - albeit a few of us have.

"The question which many have raised in the last few years is: 'Has she been happy in that role?' I think she has, still many are if not happy at least contented, but with the increasing of conscious awareness he has realized that there are many contributions she can make in society as an individual; and she is ready to challenge the "machismo" to which she has been subjected all her life, although many have been discouraged because of the label placed on them as being 'unfeminine'." *

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*From A Message From a Hispanic American Woman, C. Urquiza.

Machismo: What is it? Is it male superiority? Male domination? Wrong! It is male insecurity! The more "macho" a man tries to prove that he is, the more insecure he is, and this is manifested by beating his wife, having several mistresses and being professionally unable to deal with a woman as equal. If you are a man, you don't have to prove it to anybody but yourself.

Let us see what happens when a woman with such a background comes to the United States, a country in which by the mere fact that she was born in an "underdeveloped" country, she is going to find herself discriminated against. A good friend of mine, Dr. Jorge Lara-Braud, described in a very unique way, the way in which Hispanic Americans are seen in this society. He said:

"...Our majority is said to be too dark, our English too accented, our speech too bilingual, our names too unpronounceable, our family life too private, our festivities too festive, our men too masculine, our women too feminine, our outlook too traditional, our temperament too aggressive, our pride too sensitive...."

Add to these stereotypes that Hispanic American woman finds herself part of a group where women's place or role is expected to be the same as it was where she came from, with the exception that here in the U.S., the economic system will require of her to work as hard as the man works, then to return home everyday to play the role that our culture has assigned to her, which means that she has been oppressed by a group which is oppressed by this society. She carries a dual entry permit to the land of prejudice (a) an Hispanic American, (b) a woman.

What does it mean for me to be a member of these two cultures - with an additional exciting element that seems to escape many people, that is I am a member of the Black race in the Hispanic community. I am Black, Hispanic, a woman, single, a layperson, I am short, I speak with an accent, and then I have this incurable illness. That is I speak my mind and I stand for what I believe. What does it mean? It is joyful, and it is painful.

It is joyful: I rejoice for what I am and this means everything that is part of me, including my accent. I am aware that it is difficult for me to pronounce certain words in English, that my pronunciation is not always correct and that I usually omit the last letter or syllable of certain words, especially "s's" and "ed's" (you'll soon find out). I do not apologize for that; all these little things are part of what I am - for better or for worse.

It is painful: because as a woman I am not supposed to do certain things that I do, and until recently those things were tasks which belonged only to the male culture. Consequently, there is a

lot of resentment manifested in many different ways. Countless times my accent has been taken as an excuse to be misquoted, misunderstood, not understood, or simply ignored. Even a simple statement that I make is frequently taken out of context or blown out of proportion. I do not think it is an accident, but I do believe it is a tactic, or using the church language, it is a strategy to discourage us women who stand for what we believe. But in my case it will take more than a million insecure males (the majority of them preachers) to discourage "this little woman" as I am frequently referred to; "this little woman" - each time I am addressed that way I remind my beloved brother that it is quality that counts not quantity. But going back to having people interpreted or misinterpreted, I doubt very much that you have had the honor to meet anyone who has been in the middle of controversies as much as I have. A clergyman told me the other day, "we love your looks, but we surely hate your guts." My answer to him was: "I am glad it is not the other way around." Another comment I am getting used to hear is: "I don't know if you are a blessing or a curse," and that reminds me of my mother; she used to tell me the same.

Language. Some of us do not pay too much attention to language - I do - and I hope to convince you today how important language is in our relationship with God and in the recognition of ourselves. There are three very important elements in language: communication, identification and relationship. Very often I have asked myself the question, if there is a difference between a) who I am, b) how I see myself, c) how other people see me, and d) who I am in relationship to God's image? I would like to begin by reading a text from the Old Testament, Exodus 3:14:

"And God said to Moses, I am becoming who I am becoming. And God said, you should say to the Children of Israel it is the 'I Am Becoming! who has sent me to you."

In 1976 I had the privilege to attend the Assembly of the World Federation of Methodist Women in Ireland, in which a minister from Switzerland conducted the Bible studies - I hope she'll forgive me for not remembering her name. This Bible text, Exodus 3:14 brought a new meaning to my understanding of who God is.

If I asked you the question, "Who is God? Or how do you call Him/Her/It?, probably your response would be "Creator, King, Mother, Father, Redeemer, Friend, Provider, Almighty, Shepherd, Counselor, Sustainer, God, Lord, etc."

Throughout human history we have asked this question many times. The Psalmists and authors of the Old Testament used many adjectives to express their vision and understanding of God. Countless are the ways we describe our encounters with God, countless are the expressions we use to witness to our faith in God, but still we are intrigued by this concealing but revealing response to the question

of Moses: "Who are you, God? What shall I tell the children of Israel when they ask who has sent me to them?"

"...I am becoming who I am becoming.
And God said you should say to the
Children of Israel it is the 'I am
becoming' who has sent me to you."

This statement which was often not understood, often misunderstood, and often forgotten receives a new meaning today, especially for us women. It is nothing new to us that most of the images we use to describe God are masculine, and up to a very short time ago, it was the only image we had of God: "Father," "Lord," "King," "Savior," "Messiah." Those who first dared to use other expressions such as "Mother," "Friend" were called from "radical" to "mentally disturbed."

But let us examine for a minute what is language. According to the dictionary, it is, among other things: a) the expression or communication of thoughts and feelings by means of vocal sounds, to which meaning is attributed, b) the ability to express or communicate by this means, c) any means of expressing or communicating, such as gestures, signs, sounds, etc., d) the particular form or manner of selecting and combining words characteristic of a person, group, community, etc.

Language always develops within the socio-economic and political structures of a given community. Language, therefore, essentially reflects those structures. In our Judeo-Christian tradition, theology was expressed and recorded by means of that language which grew out of a patriarchal tradition; since men are considered to have a higher value than women, it is evident that the image used to express and describe God will be mainly a masculine one (that makes sense!)

The usage of such images, however, does not only give expression to the culture out of which it emerges, but it is also a powerful tool for the perpetuation of this culture (the male culture). The language we use for expressing our belief in God has also a very far-reaching effect on our understanding of God, on our understanding of our relationship to God and to other human beings.

The text I just mentioned, Exodus 3:14, points out very clearly the importance of the language we are using to describe God. It is not without reason that God refuses to give one name which would express the divine reality.

For one thing, language is a creation of humankind; it is imperfect, and no image or word ever will be able to give expression to the wholeness of God. We must learn that whatever image we use to describe God is incomplete; it will only express one aspect of God's divinity. The "I Am Who I Am" teaches us very clearly that the essence of God cannot be captured in any one name, in any one image.

* In fact the usage of a one-sided image can be a dangerous one. It can convey not only a one-sided understanding of God but also a fractured understanding of human beings and our relationship with God. As an example, let us compare two texts in the Bible. The first one is Genesis 1:27. Here we read that "God created human beings in the divine image; God created us male and female." This sentence shows very clearly that God is not bound to one sex, for both female and male give expression to the divine image. And yet, in I Cor. 11:7 our friend, the Apostle Paul, is able to say that only man is the image of God and that woman is the image of man. It was not that Paul was not aware of Genesis 1:27. As a very well educated Jew he probably knew the Old Testament. Nevertheless, the constant usage of masculine images gave him a different understanding. It was very easy for him as a male to identify himself with the image of God, at the same time excluding women from the possibility of this identification.

As we see, a one-sided image can lead one part of humankind to assume a natural closeness to God, while the other half (women) are constantly engaged in a translating process in order to engrave in our minds that the mercy, power and potential given in Genesis 1:27 is also ours. Today we have to learn again that males are not closer to God in power, authority or character than we are. We have to allow ourselves the liberating recognition that the image of God is recognizable also in us, that God is sharing the divine authority and potential with us and that we have the right as the Children of God to reclaim our heritage.

In order to help ourselves regain a more inclusive understanding of God, let us remember some of those passages in the Old Testament which refer to God in feminine terms:

First of all:

spirit of God
wisdom of God
presence of God

All of which are feminine in Hebrew, the original language of the Old Testament. Also we find passages in which God is referred to in feminine terms, Deut. 32:18: "You are unmindful of the rock that bore you, and you forgot the God who gave birth to you."

Isaiah 42:14:

"For a long time I have held my peace, I have kept still and retained myself; Now I will cry out like a woman in travail..."

Isaiah 49:15:

Here God is compared to a woman who cannot forget her child.

Isaiah 66:9:

Speaks about God giving birth.

Isaiah 66:13:

Gives the self-description of God.

Hosea 11:1-11:

In this text we hear about God as someone who teaches the child to walk, who feeds the child and takes him into the arms.

Psalms 22:10 and 71:6:

God is described as someone who helps the child to be born.

I would like to point out that when we refer to the Trinity: Father, Son and Holy Ghost, all are masculine terms. However, in Latin, Spanish, and I suppose all Latin languages, the term, Trinity is female (la Trinidad.)

You have probably noticed that when citing Exodus 3:14, I sometimes used the words "I Am Who I Am" and sometimes "I Am Becoming Who I Am Becoming". It is not carelessness. According to Hebrew experts, and I am not one, in Hebrew grammatical language there is no differentiation between present and future. There is only one form for the future, and this is used also to express the present. This grammatical structure gives expression to the philosophy that life is not static but it is a constant "becoming" and that the present is nothing more than the moment in which the future becomes the past. Keeping this understanding in mind, what is more natural than expressing the eternity of God by describing God as someone who is eternally "becoming" in whom the past and the future meet, and who in this constant becoming is continuously present for us. "I Am Becoming Who I Am Becoming."

After this long but necessary explanation of language, we recognize the interrelatedness of Communication, Identification and Relationship with God. I will never forget when a year ago a choir of deaf people was invited to perform in our Annual Board meeting, and the director was explaining to us that for deaf people the only way they can relate to God is seeing God, communicating with them in sign language; in other words for them God is deaf, because they are created in God's image.

"The professor of Ethics in the Faculty of the Protestant Theology in Paris, Andre Dumos said in his speech at the Ecumenical Congress of Women held in Monesterio de Taize', France - 1967:

'The image of God is neither that of the man of the past, nor the woman of today, but that of the first pair, and that pair is taking the risk of not finding itself in the present tumult in which the woman will be studied alone in spite of the fact that the man was always omniscient in the past!'"

He added in another part of his speech:

'We ought to preach God's word in one reality, and that is the way I see it, that the man is no longer 'the bishop' of whom Luther spoke and the woman is no longer the servant of nature...' '...That man has been the old colonizer country and the woman the old colonized country....'

He ended his speech by saying:

'...In Paul's time, the edification of the church was done by the submission of women. In our times, I believe that the edification of the church will be done when women oblige us (men) above all the plans which I have described, to live in 'pairs'."

(A Message From A Hispanic American Woman,
C. Urquiza)

Much has been said about the characteristic of male and female or what a man should be and a woman should not be and vice versa. We live in a society in which a male, in order to be a man, is expected to be active, aggressive, authoritarian, logical, objective, independent, intelligent, practical, rational and more, if possible but not less. A woman, on the other hand, is expected to be passive, submissive, tender, subjective, dependent, emotional, charming and less but not more.

How can a person be a full human being if he is only strong, and she is only weak; if he is only aggressive and she is only passive; if he is only practical and she is only idealistic. If God made us full human beings with the capacity of every human feeling, emotion and condition, society has limited us to being half persons or divided personality instead of an integral human being created in God's image. I would like my man to be strong, but I would like him to be weak and able to show human emotions which in the present standard are prohibited to man (such as crying), and I hope when that happens I would be strong, giving him the support he might need.

I would like to finish with a poem that I wrote a few years ago, which expresses perhaps my frustration in trying to identify with my creator, and at the same time searching for an identity which would be only with God and not through someone else. Although some of you have already heard it, I feel this occasion is the proper one to share it.

A DIALOGUE WITH GOD

In the beginning God created Heaven and Earth.
In the beginning God created Man in his own image.

A Dialogue With God
(cont.)

God, if you have created heaven and earth and oceans and lakes and valleys and mountains...

If you have created all the beautiful flowers and birds and the rainbow with its different colors...

God, if you have set free the slaves because you want all people free...

God, if you have created man (men and women) of different colors, different sizes, different cultures, different nationalities, speaking different languages...

Was it because you wanted us divided or because our strength lies in our diversity?

God, if Jesus came into this world to affirm the authenticity of our pluralism, why is it that man is trying to impose an artificial uniformity?

God, is it true that man (men and women) was created in your image?

And God, if it is true that the word Man includes woman and man, it means that I am created in your own image.

You see, God, I am a woman, and I have to ask these questions because I cannot comprehend why many times men (the male part of you) want to make you look so imperfect.

If we were created in your own image, and there are men and women, and Blacks and Asians and Hispanics and Native Americans and Whites, and shorts and talls, and youngs and olds, speaking a variety of languages, enjoying different cultures,

Then does it mean, God, that you are all those things and more?

Then God, if I am interpreting my relationship with You correctly, It means that you are also female, Black, Hispanic, short and much, much more.

And it also means that every time I close my eyes and think about you, I see a little bit of me in your perfect image.

Then why is it, God, that "they" paint such an imperfect picture of you?

Do you know what they have done to you?

They have portrayed You as male, White and English speaking only.

Answer:

Because Men in their insecurity have molded me into their imperfect image of exclusiveness instead of seeing themselves reflected in my perfect image of inclusiveness!

Sermon for the Closing Celebration
Consultation of Ethnic Minority Women in Ministry
April 23, 1978

The Best Way of All - The Way of Love

I Corinthians 12:4 - I Corinthians 13
Luz Bacerra

Introduction:

We have come together these last three days as women having been identified as "ethnic minority women," who are in varied ministries in the church as lay, professional, ordained - whatever we conceive and interpret ourselves to be. I hope we will not get hung up on the definition of the word "ministry." We have come for various reasons but I feel one reason is that we acknowledge we have a very important contribution to make in the life and work of the church of Jesus Christ.

We have been inspired, given encouragement, challenged, and given food for thought and action by our speakers.

We have shared with one another our joys, our struggles, our frustrations, our fears and our hopes.

I hope and pray that we will be leaving this place and this consultation having gained something, be it a new idea, information we have not heard before, or a new friend. Maybe, to many of us our minds were opened because we have been exposed to each other and each other's ideas, even to hearing each other's languages even if we don't understand them, sharing each other's music and culture in worship - both the informal and formal worship. I have been in many international and ecumenical gatherings and one unique experience I always look forward to is to be able to experience and participate in worship, the way others worship. There are times when I feel awkward because I am not used to the type of worship but I always look at it as a new experience. I hope that our experience this morning will be an additional experience as part of what we learned here, for many of us will not have this opportunity again for some time.

As I pondered on what I could share for this morning's meditation, I was reminded of what Paul has written to the Corinthian church concerning the varieties of gifts.

We have all come together with our unique gifts plus ourselves with all our rich cultural heritage. Our gifts are recognized by God.

Laura Luz Bacerra is Director, Social Involvement, Department of Church Women, Division of Homeland Ministries, Christian Church (Disciples of Christ); She was co-chairperson of the Consultation.

What I would like to point out is that we have a special ministry and that this ministry is to be accompanied by God's love as portrayed in the life of Jesus Christ. Paul points out that this is the best way of all - the way of love. After he has enumerated the varieties of gifts he said, "and I will show you the best way of all," and went on to describe what love is, a very important ingredient in our ministry. It is very much needed if we are to build a community that transcends geographical, political or social boundaries.

We know full well that this world is full of bitterness and hatred. There is a lot of suspicion and mistrust. There is too much competition and putting down others because we want our own way no matter what.

Let us face it, oftentimes we lose sight of the real purpose of our ministry. We are caught up in the ways of the world - building up success ladders at the expense of others. The distinctive character of Christian love is in loving as an experience. As we have seen in the gospel narratives, to Jesus and his followers, love was a way of life to be discovered in practice more than in theory. "If you love me feed my sheep," Jesus said.

Dr. Paul Johnson's definition of Christian love is "growing interest in, appreciation of, and responsibility for, every person as a member of the family of God."

The kind of love we are talking about is better identified as Agape in Greek. (One trouble with the English language is that it does not convey the differences of the word "love" as it does in Greek.)

Anders Nygren defines Agape by saying "it is God's own love spontaneously flowing to all creatures, not by reason of their worth or merit, not moved by any gain for oneself, not caused by any external force or value but coming freely from God's boundless generosity."

God's love is active, so must ours be. The love of God is portrayed as impartial; to him the sinner is as dear as the righteous one. Yet sinners are to repent, the sick to get well, the unjust are to restore and be just, the woman in adultery to go and sin no more.

Christian love pulls affection outward from self to others. It is the capacity for loving that distinguishes the human race from the rest of God's creation. To love is a vital part of our being.

As we think together about the best way of all, let us consider the aspects of love:

1. The source of love is God. "We love because He first loved us." I like to think of God in the light of the love that I experience. I can follow him only when I understand the principle of love.

I may not be able to define it fully, but my experience can translate this love into practice. God made us with the capacity for receiving his love. To be a child of God means that his spirit has been planted in us and the duties of that childhood demand cultivation of love.

2. The standard of love is Jesus, the greatest teacher of love that the world has ever known, and by his own life lifted love to the highest standard. In these days of general education we spend much time in intellectual pursuit and development, which is all right and much needed in the secular world, but we must continue also to give much time to Christian education. The mind may be well developed, able to reason well, but if the heart is not educated, that person sees only half of life. Take love out of education and you have excluded the one teacher of the world. A person may be most orthodox in intellectual assent but if he does not have the capacity for loving he does not understand life.

3. Love's measure is Calvary. The wooden cross just outside Jerusalem became the longest measure in the world. Calvary is part of our world and its measure is adapted to our possibilities. It is not enough for us to say that we will do as the best people around us do, but we must go to the limit of what we can do in the light of Calvary's measure. In a lively group discussion when the name of one who was not very popular is mentioned, the easy thing to do is to say a word of discredit - then almost everyone makes additions to the conversation. However, if love is in the heart, some word of defense may be spoken and others may be able to see something good in such a person. Calvary is an attempt to cover the sins of the world. We love if we are able to forgive just as Jesus forgave - even when he was nailed on the cross, he forgave those who did it. Forgiveness does not mean letting people alone, it means winning them.

4. The ministry of love is faith. Love must believe, and believing, it waits at the altar of faith - faith in God and faith in our fellow humans.

"Love is disposed to bear injuries long and in spite of unkindness, is kind to those who have done the wrong; it drives envy out of its sanctuary and does not strut forth in pride of personal attainment; it practices courtesy to all and abhors misbehavior; it does not seek its own interest nor does it get provoked at every little slight; nor put an improper construction on the words and actions of others; it does not take pleasure in wrongs committed by others, but rejoices when others do good. Love bears every misrepresentation of itself, believes the good it hears of others, hopes for the best in all, and itself endures afflictions and hardships."

5. The test of love is obedience - Jesus said, "if you love me, keep my commandments." Doing is the language of love. It is by the process of doing and doing continually that love in the fruit of the Spirit is produced. It will be difficult and sometimes we will fail, and fail badly; but as long as love is in the heart, there will be another attempt and a thousand others - failures and victories all together.

Conclusion:

Peter Ainslie III in his book, Cultivating the Fruits of the Spirit, has this to say, ". . . Love is the queen of all graces. It leads in procession of the march of the Christian virtues because it fulfills the law, satisfies the deepest spiritual desires of the heart, gives fadeless beauty to personality, opens wide windows in every experience, sets up a new standard of living, and enables one to find oneself, others and God." "Now abideth faith, hope, love, these three, but the greatest of these is love."

Let us go forth from here as living examples of the ministry of Christ, to minister in love for God's people to bring wholeness in the world.

Prayer:

Creator God, continue to use us in your world as instruments of love. In Jesus' name. Amen.

INDIAN AWARENESS INVENTORY

1. Sex: Female ☒ Male ☐ 2. Denomination Metrop. Commu. Church
 3. Highest Grade Completed in School M.Ed 4. Age 50
 5. Race: Black ☐ Spanish surname ☐ Oriental ☐ Other ☒

Circle the letter which represents what you know to be true or false. It does not help to guess; if you are unsure of the answer, circle the letter U.

- | | TRUE
T | FALSE
F | UNSURE
U |
|--|------------------------------------|------------------------------------|------------------------------------|
| ✓1. Since many Indian people live close to nature, they tend to be healthier than non-Indians. | T | ☒ F | U |
| *2. Most Indians are proud of being Indian. | ☒ T | ☒ F | U |
| 3. Most Indian men do not need to shave. | T | F | ☒ U |
| ✓4. Most Indians receive free hospitalization. | T | ☒ F | U |
| 5. Because of past treaties, Indian people do not have to register for the Armed Forces. | ☒ T | ☒ F | U |
| ✓6. Indian people have the highest suicide rate of any group in the country. | ☒ T | F | U |
| ✓7. Most Indian people do not pay taxes. | T | ☒ F | U |
| 8. On the majority of reservations, Indian people need permission to leave. | ☒ T | ☒ F | U |
| ✓9. Many Indian men still refer to their wives as squaws. | T | ☒ F | U |
| ✓10. The majority of all Indian families carry water one mile or more to their homes. | ☒ T | F | U |
| 11. Indian tribes are culturally deprived in some parts of the country. | ☒ T | ☒ F | U |
| ✓12. Indians originated the practice of scalping their enemies. | T | ☒ F | U |
| ✓13. Most Indian children attend Bureau of Indian Affairs schools. | T | ☒ F | U |
| ✓14. Most Indians are carefree and happy people. | T | ☒ F | U |
| 15. Because of religious beliefs, many Indians do not carry insurance. | T | ☒ F | ☒ U |
| ✓16. Indians use the phrase "low man on the totem pole" to refer to a person in a group who has the lowest status. | T | ☒ F | U |
| ✓17. Most Indians have high cheekbones. | T | ☒ F | U |
| ✓18. Some Indians are still Indian givers. | ☒ T | ☒ F | U |

	TRUE	FALSE	UNSURE
✓19. In some states, Indian people are not allowed to vote in elections.	☒ T	☐ F	☐ U
✓20. 20% of Indian families have no houses of their own.	☐ T	☐ F	☐ U
21. Because of conflicting values, Indian people tend to have a high rate of failure in business.	☒ T	☐ F	☐ U
✓22. Indians are usually good hunters.	☐ T	☐ F	☐ U
✓23. The academic achievement level of most Indian children is below that of white children.	☐ T	☐ F	☐ U
✓24. Because of their sense of direction, Indian people who come to the city can find their way around.	☐ T	☐ F	☐ U
25. Indian people tend to be good farmers because of their reverence for the land.	☒ T	☐ F	☐ U
✓26. In the last 70 years, Indians have lost over 50 per cent of their land.	☐ T	☐ F	☐ U
27. Indian athletes tend to be long-distance runners rather than sprinters.	☒ T	☐ F	☐ U
✓28. Most tribes still have chiefs.	☐ T	☐ F	☐ U
29. A person who is one-fifth Indian is called a "half-breed."	☒ T	☐ F	☐ U
✓30. Indians tend to die younger than non-Indians.	☐ T	☐ F	☐ U
✓31. An Indian man received a war bonnet when he became a chief.	☐ T	☐ F	☐ U
✓32. The majority of Indian youth drop out of school by the 10th grade.	☐ T	☐ F	☐ U
33. Because of genetics factors, many Indian people are alcoholics.	☒ T	☐ F	☐ U
34. Some Indians get funds from the United States Government for living on a reservation.	☒ T	☐ F	☐ U
✓35. Less than 5% of Indian children have an Indian teacher.	☐ T	☐ F	☐ U
✓36. Many Indian men make good auto mechanics because of their experience with arts and handicrafts.	☐ T	☐ F	☐ U
37. The Indian population is less than 1% of the total population.	☐ T	☒ F	☐ U
✓38. President Nixon has stated publicly that First Americans are the most deprived and isolated group in our nation.	☐ T	☐ F	☐ U
✓39. The average income of Indian Americans is \$1500 a year.	☐ T	☐ F	☐ U
40. There are laws which prohibit Indian people from drinking alcoholic beverages.	☒ T	☐ F	☐ U

COMMISSION ON WOMEN IN MINISTRY
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST

Marriottsville, Maryland
October 26, 1978

CALL TO WORSHIP: L. Let us worship with our eyes and ears and fingertips; let us love the world through heart and mind and body.

P: Let us worship, not with bowing down, not with closed eyes and stopped ears.

L: Let us worship with the opening of all the windows of our being, with the full outstretching of our ~~xxxxx~~ spirits.

P: Life comes with singing and laughter, with tears and confiding, with a rising wave too great to be held in the mind and heart and body to those who have fallen in love with life.

Tog: Let us worship and learn to love.

HYMN: Our God Is Like An Eagle

Scripture: Gal. 3:23-28

Meditation

Hymn: Just As I Am

Prayers of the People

Prayer of Confession: O God, we admit that too often we see our lives as a burden to be borne rather than a joy to be celebrated. Forgive us for getting bogged down in all our problems and heartaches. Help us to realize the joyous miracle of your love. Help us to bear up under hatred and persecution, and courageously stand for peace and justice. In the name of the Christ, who taught us to pray, saying, "Our Maker..."

Celebration of the Lord's Supper
Alleluia

Hymn: Pass It On

Benediction/Passing of the Peace

6

OUR GOD IS LIKE AN EAGLE

When Israel camped in Sinai, Then Moses heard the Lord,
This message tell the people, and give them this my word,
From Egypt I was with you, and carried on my wing,
The whole of your great nation, from slav'ry I did bring.

Just as a mother eagle, who helps her young to fly,
I am a Mother to you, your needs I will supply,
And you are as my Children, my own who hear my voice,
I am a Mother to you, the people of my choice.

If God is like an Eagle, who helps her young to fly,
And God is also Father, then what of You and I?
We have no fear of labels, we have no fear of roles,
If God's own being blends them, we seek the self-same goals.

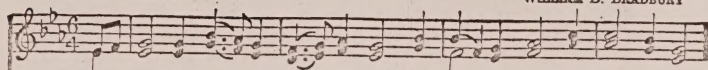
Our God is not a woman, our God is not a man,
Our God is both and neither, our God is I Who Am,
From all the roles that bind us, our God has set us free;
What freedom does God give us, the freedom just to be.

Just As I Am

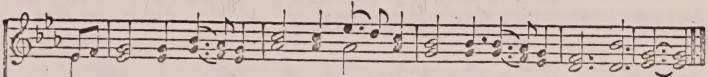
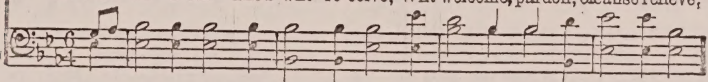
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CHARLOTTE ELLIOTT

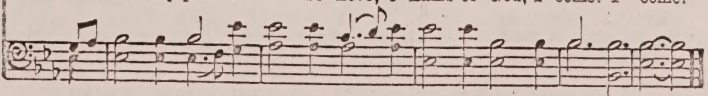
WILLIAM B. BRADBURY



1. Just as I am, with-out one plea, But that Thy blood was shed for me,
2. Just as I am, and wait-ing not To rid my soul of one dark blot,
3. Just as I am, tho' tossed a-bout With many a con-flict, many a doubt,
4. Just as I am—poor, wretched, blind; Sight, riches, heal-ing of the mind,
5. Just as I am—Thou wilt re-ceive, Wilt welcoma, pardon, cleanse relieve;



And that Thou bidd'st me come to Thee, O Lamb of God, I come! I come!
 To Thee whose blood can cleanse each spot, O Lamb of God, I come! I come!
 Night-ings and fears with-in, with-out, O Lamb of God, I come! I come!
 Yea, all I need in Thee to find, O Lamb of God, I come! I come!
 Be - cause Thy prom-ise I be-lieve, O Lamb of God, I come! I come!



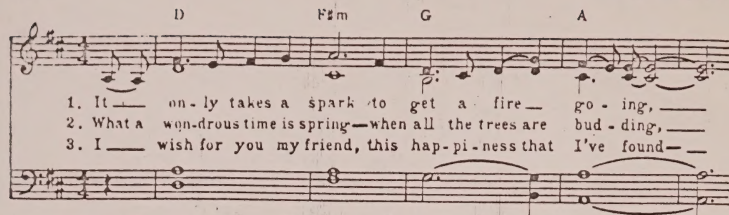
Pass It On

17

K.K.

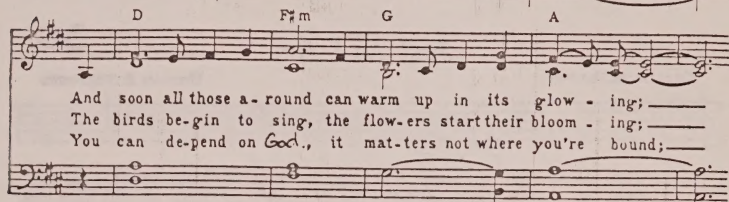
Kurt Kaiser

D F#m G A



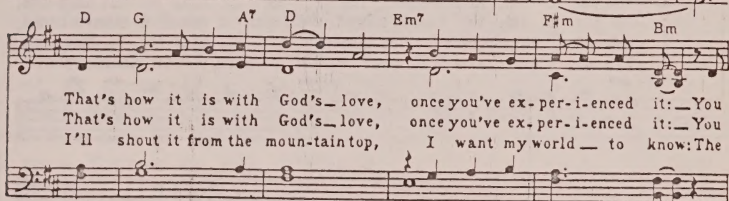
1. It — on-ly takes a spark to get a fire — go - ing, —
 2. What a won-droustime is spring—when all the trees are bud - ding, —
 3. I — wish for you my friend, this hap-pi-ness that I've found—

D F#m G A



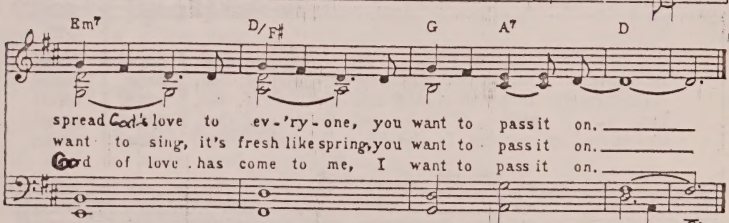
And soon all those a-round can warm up in its glow - ing; —
 The birds be-gin to sing, the flow-ers start their bloom - ing; —
 You can de-pend on God., it mat-ters not where you're bound; —

D G A7 D Em7 F#m Bm



That's how it is with God's love, once you've ex-per-i-enced it:—You
 That's how it is with God's love, once you've ex-per-i-enced it:—You
 I'll shout it from the moun-taintop, I want my world—to know: The

Em7 D/F# G A7 D



spread God's love to ev-'ry-one, you want to pass it on. —
 want to sing, it's fresh like spring, you want to pass it on. —
 God of love has come to me, I want to pass it on. —

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+ + + + +

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Affirmation: United Methodists for Gay and Lesbian Concerns, c/o Bruce Eklund, 4136 Adams, Kansas City, KS 66103.

American Baptists Concerned, c/o Rodger Harrison, 964 Noria St., Laguna Beach, CA 92651.

Brethren-Mennonite Council for Gay Concerns, Box 24060, Washington, DC 20024.

Congregation Beth Chayim Chadashim, 600 West Pico Blvd., Los Angeles, CA 90035.

Congregation Beth Simchat Torah, Box 1270, GPO, NYC, NY 10001.

(for addresses of other gay Jewish congregations, inquire of above two)

Dignity Inc. (for gay and concerned Catholics), 3719 6th Ave., San Diego, CA 92103.

Disciples of Christ Gay Caucus, c/o R. McAfee, 2200-A Portis Ave., St. Louis, MO 63110.

Evangelicals Concerned, c/o Ralph Blair, 30 E. 60th, NYC, NY 10022.

Friends Committee for Gay Concerns, c/o Kaiser/Grimes, Box 222, Sumneytown, PA 18084.

Gay People in Christian Science, c/o Oscar Wilde Memorial Bookshop, 15 Christopher St., NYC, NY 10014.

Integrity Inc. (gay Episcopalians and our friends), Box 891, Oak Park, IL 60303.

Lutherans Concerned for Gay People, Box 19114-A, Los Angeles, CA 90019.

Metropolitan Community Churches, Universal Fellowship of, headquarters: 1050 S. Hill St., Los Angeles, CA 90015.

Presbyterians for Gay Concerns, c/o Chris Glaser, Box 46412-A, Los Angeles, CA 90046.

Seventh Day Adventist Gay Caucus, c/o Jim Stuart, Box 6732, San Francisco, CA 94101.

Unitarian-Universalist Office of Gay Concerns, 25 Beacon St., Boston, MA 02108.

United Church of Christ Gay Caucus, c/o Nancy Krody, Box 24005, Philadelphia, PA 19139.

G O D ' S O N E F A M I L Y

Devotions for a week in the 1978 Pentecost Season



Salem Evangelical Lutheran Church

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G O D ' S O N E F A M I L Y

A booklet of Family Devotions for Pentecost
for use as individuals or families --
to renew our awareness that we are all
children of God and brothers and sisters
of Jesus Christ, God's Son and our Lord.

For use May 15 to 22, Christian Family Week
in the Southeastern Pennsylvania Synod, or
any suitable week in the 1978 Pentecost
Season

by LaVonne Althouse

Monday, May 15

"And God said, 'Let us make human beings in our image, after our likeness; and let them have dominion..over all the earth!...So God created human beings in his own image, in the image of God created he them; male and female he created them.'" --Genesis 1:26,27

In the beginning God created human beings, male and female, in his own image. What does that mean?

First it means God enjoys creating and knowing and giving. You discover in the first chapter of Genesis a God who has a really good time creating a universe. But that is not enough. God wants someone to whom to give what has been created. So human beings are created in God's own image--people able to receive the authority to order and the ability to enjoy the creation God has made. That may be one thing it means to be created in God's image--we can organize, use and enjoy God's beautiful creation.

Second, God wanted someone to love, someone who would receive gifts. We also long to love and to give. God wanted community; we want and need community. Ability to love, to give, and to want community must be part of what it means to be created in God's image.

Third, God wanted someone to love God, someone to talk to, someone to need God. God wanted to be needed. We also want to be loved, to communicate, to be needed. Probably that, too, is part of what it means to be created in God's image.

Let us rejoice that God loves each one of us, gives us to each other as man and woman, parent and child, friend and friend, to love each other as God loves us and to serve each other's needs as God serves ours.

Let us pray:

Lord of Creation, we thank you that love moved you to create the world and to give us life. Help us to love each other in our family, community and congregation as you have always loved us and will love us forever. Let us increase daily in love for you, your creation and each other. We pray in Jesus' name. Amen.

Tuesday, May 16

"Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation...by you all the families of the earth shall bless themselves. --Genesis 12:1-3

God chose Abram's family for a special purpose: to be the family that settled as God's people in a new land and brought about a new creation--the people of God living in all the earth. To complete this covenant or agreement, God changed their names from Abram and Sarai to Abraham (father of a multitude) and Sarah (a princess).

Though both were over 90, with the new names came the promise they would yet have a child. At this news Sarah laughed--in disbelief? in wonder at the power of God? for joy at being redeemed from childlessness? Whatever her reasons, (she may have had several), Sarah and Abraham named their son Issac (laughter) to remind him forever, and all of us, of the joy he brought his parents.

The Hebrew people named themselves children of Abraham and Sarah. After Cornelius, the Roman soldier, and his family were baptized, Christians spoke of themselves as the couple's adopted children. The baptism which makes us God's children makes us heirs of the promise God made to Abraham. The Holy Land is enlarged to include the earth. The household claimed by their obedience is possessed by God when Jesus Christ makes settlement by dying and rising. As we share the Eucharist meal of his body and blood, God makes of one blood all who call Jesus Christ Lord. We are sisters and brothers. So we laugh, sometimes in disbelief, sometimes in wonder that we are redeemed, sometimes for joy at the power of God to hold us fast in love forever. Let us pray:

Lord of families, we thank you for making us the family of Abraham and Sarah through the body and blood of your Son, Jesus Christ our Lord. Increase our love for our family day by day and our zeal to bring others into it. Amen.

Wednesday, May 17

Read Hosea 11:1-9

"When Israel was a child, I loved him...How can I give you up, O Ephraim!...I will not execute my fierce anger and I will not again destroy Ephraim;...

The story Hosea tells points to the people of Israel as a beloved child which a mother teaches to walk and feeds. Now, years later, that same loving parent is angry with the child who is forever getting into trouble, forever refusing to respect (her) love and rules. (Israel is worshipping other gods.) So this angry parent will execute judgment: Israel will be appointed to a yoke that none shall remove--they will be conquered in battle. The devoted parent will give up (her) child!

No, not that--there is a change of mind. "How can I give you up, O Ephraim!" No, I will not execute my fierce anger...for I am God and not human, the Holy one in your midst, and I will not come to destroy."

This scripture reminds us God's love cannot fail no matter how we may try to destroy it. It also models for us the way we should become angry with members of our families--with parents, children, brothers, sisters, kin, within congregation or community--even within the human family, among nations.

First God affirms anger. God feels anger for good reasons which are clearly stated: I have loved tenderly, I have nurtured, I have taught them all they know. Now they throw sand in my face.

Second, God remembers who God is--the Holy one who does not come to destroy. We are to remember we have been baptized--we are kin to each other and may not destroy those whom God has made with us one blood. That means more than just not killing; it means also not spiritually or psychologically destroying each other.

Third, God acts out the love that overcomes anger. As an act of affirming the identity God has named, the Redeemer of Israel becomes again the forgiving parent who called a son out of Egypt. So we will always be welcomed by God; so we should love and forgive each other.

Silent Prayer and the Lord's Prayer.

Thursday, May 18

Read Isaiah 42:14-16

In Isaiah 42:14 God is a woman giving birth. In verse 15 God is a warrior preparing the ground for conquest. In verse 16 God as redeemer is the leader of the blind--whether male or female, God is the trustworthy redeemer, guide and Servant Lord.

This passage was important for Israel because it affirmed God would not leave them in captivity, but would give birth to a new time, a new age in which they would be free; God would also lead a war of liberation and guide them safely home. That is what these three verses meant to Israel in exile in Babylon. God in whose image both women and men are created feels quite free to do the work of a woman or a man. God will in fact do whatever is necessary to redeem the captive child Israel and restore it to its home and to God's love.

In the same manner, each of us who is also created in God's image is asked to serve wherever God calls us, wherever we are needed by family, church, or community. As God will give birth to a new age of opportunity, so we male or female, should not shrink from being midwives to the new birth and nursemaids of the kingdom, bringing all whom we know to God's house to learn of God's love. As God the advance guard prepares the way for battle, we should not fear to struggle for the triumph of justice and the extension of mercy so that all God's children may share the shalom of equal opportunity and equal access to fulfilling their physical and spiritual needs.

As God identifies with neither male nor female, we should welcome the expression of all talents and the offering of all gifts in the service of God and humanity without regard to sex. As God is both Father and Mother to us all we should welcome the surprising joy of the gifts each person has to offer and receive them as God's good gifts for our mutual benefit. Let us pray:

Lord of life, let our lifetimes be long and happy, and surprise us with the joy of discovering your gifts in each other and sharing their benefits for your common good. Amen.

Friday, May 19

Read Luke 1:26-38; Matthew 1:18-25

Gabriel asks Mary to undertake the very special work of carrying God's Word in her body and bearing it to the world. Her response sends shivers down the spine--both when we think of the great risk she is taking with regard to her reputation and her forthcoming marriage and when we recognize that she replies with the words that each prophet of Israel spoke to say yes to God: Behold, I am the servant of the Lord; let it be to me according to your (God's) word. And as the prophets saw themselves bearing God's word to the people in the messages they spoke, she would carry the Word which was to become flesh so that we might receive Immanuel--the one who lived as God With Us.

And what of Joseph? He was called by the same angel to trust unquestioningly the decision his bride-to-be had made. More than that, he was to receive as a gift from God a child not his own, give it a name (signifying that he accepted it and would protect it) nurture it and care for it and model for it how a man should live.

So the birth of our Lord and Savior comes about as a result of the most dramatic of role reversals--Mary is called to decide what obedience to God means for their marriage; Joseph to acquiesce in her decision and give his life to supporting it.

So Jesus grows to manhood in a household where man and woman, father and mother, are first obedient to God, and only secondly protective of role identities imposed by the society around them.

This is the first action of God through Christ to initiate a new community where men and women seek first to obey God's will and make all other considerations, even society's conventions, subordinate to God's calling. This action foreshadows the new relation men and women will have in the new community of his Body, the Church, which he will bring into being. Let us pray:

Lord God who calls us first to be your people, help to follow where you lead with the courage of Mary and Joseph, even when you take us into strange, new world We pray in Jesus' name. Amen.

Saturday, May 20

Read John 19:25-27

Hanging on the cross, his body wracked with pain, Jesus was still the loving and faithful son the Law called him to be. That is the first thing John wants us to learn from this touching story. From his parents he learned the commandment: "Honor your father and your mother." By the power of love that only God could show, he is able to fulfill the commandment in his last hour by caring for his mother's welfare as she grieves at his suffering.

You and I probably will never have to endure that much pain and suffering. We hope not. But a generation of "children" in their fifties and sixties today frequently find themselves devoting large portions of their lives to caring for parents in eighties and nineties and even sometimes more than a century old. Jesus understands that kind of loving better than most of us realize.

Sometimes even that kind of care, however, is more than loving children can give parents. Increasingly as all of us live longer and longer, the final days of our lives are times when we need round the clock care that requires at least the special facilities and skills of an institution designed to offer such help.

Lengthened life has become for us a mixed blessing. We need from God not only strength to love wisely but also discernment to make the appropriate decisions about the care we give parents and the care we ourselves expect from children. May God hold us fast in love and guide us when we face such decisions. Let us pray:

Lord of all life, hold each of us by your hand as we face painful decisions about how to care for parents who are old or when we must ourselves decide to leave home and community in order to have the care we need as we age. Let us feel your presence and power supporting us through changing times. Give us faith to trust your love, no matter what changes come to us. In Jesus' Name. Amen.

Sunday, May 21.

Read Acts 2:1-21

Today we reread one of the lessons for last Sunday in order to understand better what it says to us as God's one family, brothers and sisters of Jesus Christ and heirs through him to the promise God made to Abraham and Sarah, our ancestors in faith.

As we hear again with wonder the story of the coming of the Holy Spirit to the 120 followers of Jesus in that room in Jerusalem, we remember our own baptisms, when we received the power of the Holy Spirit, the gift of eternal life and the assurance that God is with us through all good times and bad.

When the Holy Spirit came upon the 120 in Jerusalem, their hearts were set on fire, their tongues were filled with joyful messages; their feet swiftly took them into the street to tell everyone they could find about the wonderful joy of belonging to God in Christ.

Peter explained that all that was happening was the fulfillment of a prophecy God made through a man named Joel. All the sons and daughters of Abraham and Sarah would prophecy with excited joy when God fulfilled the promise to send Israel her Messiah (Christ). Now, Peter concluded (in verse 36) "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

Does that message set your heart on fire? You are first of all a member of God's family. Whom do you know who would thrill to share this family love? What will you do to tell the story of this love? Let us pray:

Lord God of the wind and fire of Pentecost: renew your Holy Spirit's power in my heart and in my life so that I may joyfully tell everyone I meet the story of Easter and Pentecost. And always hold me fast as your loving child. In the name of Jesus Christ and the Holy Spirit, Amen.

SALEM LUTHERAN CHURCH

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For information about any activity or program call the church office.

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The Service: 11:00 a.m.

Church School: 9:45 a.m.

Flower, bulletin or lectionary sheet
memorials may be made, using an
envelope found in the pew rack.

Summer Hours:

The Service: 9:30 a.m.

Church School: 9:30 a.m.

Minority Women in Ministry Meet

Some 200 minority women gathered in Washington, D.C., last Spring to assess their situation in the church and draft recommendations for improvement.

The Consultation of Ethnic Minority Women in Ministry, sponsored by an agency of the National Council of Churches, was the first of its kind. It brought together black, Hispanic, Asian and Native American women from across the U.S., Puerto Rico and Africa. They represented about a dozen Protestant denominations, and the Pentecostal and Roman Catholic churches.

In an atmosphere of celebration, the women sang, worshiped, shared their customs and traditions and aired their problems. When the four-day event was over, they had supported a host of recommendations on subjects ranging from Indian treaty rights to theological education.

The recommendations will be referred for action to the Commission on Women in Ministry, the National Council of Churches agency that sponsored the event, held April 20-23.

Unlike resolutions adopted at most women's conferences, many of these did not deal with matters particular to women. Rather they addressed problems of the women's ethnic communities.

For example, a recommendation brought by the Hispanic women's caucus called for increased funding for campus ministries and the employment of campus ministers who represent diverse ethnic groups.

New attention to Christian education and better seminary training in that field was pressed by both black and Asian women.

Native American women got a commitment from the group to fight pending legislation in Congress that would abrogate all U.S. treaties with Indians, terminate Indian tribes, take away In-

dian hunting and fishing rights and infringe on the criminal jurisdiction of tribes.

In the consultation's keynote address, Betty Witherspoon-Webb, an official of the Housing Authority of Los Angeles, warned that "we cannot be so caught up in the world of church structure, church hierarchy and status that we become totally ingrown and are only able to communicate with each other.

"We must not be caught up," she said, "in the acceptance of ourselves by the very institutions that only accept us because we are more like the members of those institutions and less like the members of the lowest socio-economic classes of our own groups."

There is also the question, Witherspoon-Webb said, "of how we are going to relate to that community (or the many communities) of women who

(Continued on page 7)

IAWM Assembly Told: 'Model Your Faith'

"Whatever we preach has to be spoken out of great conviction. If you do not believe it, don't preach it! Sometimes fads of preaching come and go—but ignore them. If we preach our own conviction, it will communicate." That helpful suggestion was one of many the Rev. Alice B. Snow of Sedona, Arizona, provided women at the International Association of Women Ministers' 1978 Assembly in Fort Worth, Texas, in July. She was speaking on "The Wonder of Preaching," one facet of the Assembly theme, "Kerygma: Woman as Proclaimer."

"Is ordination a question of authority or difference for you?" asked the Rev. Nancy Heimer of Indianapolis, Indiana. She called for an end to authoritarian models of truth and asserted that proclaiming "Kerygma" (her topic) is first of all a matter of telling the truth in example as well as word.

Rev. Emma Justes of Perkins School of Theology in Dallas talked of ways women counsel women. In her theological understanding, she said, the fact that human beings are divided into sexes is symbolic of the necessarily relational nature of creation. Our necessarily relational nature does not always rely on the man/woman relationship, she quickly pointed out. Woman/woman and man/man are also necessarily relational expressions. Related as woman/man, however, she said, we hold a common responsibility for dominion over creation. This responsibility must be shared; sharing is necessary whether we are male or

female.

The forty women who met on the Brite Divinity School/Texas Christian University campus July 24 to 27 also made some crucial decisions for the future of IAWM and elected officers for 1978-79.

By-laws were amended to delete membership rates from Article III and an increase in dues was voted beginning January, 1979. All persons joining IAWM in 1978 join at present rates and life memberships remain at \$100 until January 1. Dues for 1978 are due immediately if they were not yet paid, Mary Hoffman Ryan, treasurer, informed the membership.

A constitutional change read and approved on first reading will change the designation, "Ministerial Members," in Article III, membership, to "Active Members." These are the only members eligible to vote or hold office; no change is proposed in the persons eligible for active membership, nor for

(Continued on page 7)

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Rev. M. Madeline Southard, Founder
(1887-1967)

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Who Do You Say That I Am?

Sermon by the Rev. Helen June Heath Knapp

Texts: Isaiah 9:2, 6, 7

Matthew 16:13-20

John 11:17-27; 20:24-28

Truman Douglas, who headed the United Church of Christ Home Mission enterprise for 25 years before his death in 1969, is reported to have asked: "What Is the Church?" and to have answered:

"We talk of the Church's service in building and strengthening the ethical foundations of civilization. We emphasize its function as the teacher of a responsible view of life which is essential to good citizenship. We commend its influence upon children and young people and describe it as one of the major character-building agencies. We approve its philanthropies and its support of many enterprises of mercy and charity. . . . but these contributions, though valid, are all secondary. They are not the reasons for the Church's existence. The Church exists because it has a Lord. It did not come into being because a group of people thought there was need of a new social agency or a new mental health center or a league of men and women voters to strengthen democracy. The Church appeared because a company of people believed that a tremendous event had occurred. The purpose of the Church was to remember this event, to perpetuate it and to carry the news of it and the implications of it to the whole world. The scholars tell us that the first declaration of the Church, its earliest creed, was the simple statement, 'Jesus is Lord!' and it is for the purpose of repeating this affirmation in word and in life that the Church exists today."

According to all four gospels Jesus expected his disciples to make this affirmation. In our New Testament lessons we hear him ask, "Do you believe?" and "Who do you say that I am?" The three times about which we read were all at significant points in his ministry and in the personal lives of his disciples.

The question, "Who do you say that I am?" was asked of twelve disciples who had been very close to him in his ministry. Peter and the others had long before accepted his call to follow him, had left their fishing boats and other employment and had gone with him through the country, striving to share his ministry. Now they were asked for a mature declaration of their faith. Matthew, Mark and Luke all record this, and even John has a similar

though differently worded passage. In each the question has close connection both with attempts of the Pharisees to prove Jesus an imposter and with the feeding of 5,000 people with a few loaves and fishes which is given a symbolic interpretation.

First Jesus asks the 12 who the people are saying he is, using the term, "Son of Man," which often has Messianic significance. They reply, "The people say that you are Elijah reappearing among us, or John the Baptist, raised from the dead—or one of our great prophets."

"But who do you say that I am?" Peter declares firmly, "You are the Christ"—surely not a new declaration for them, but a reaffirmation of their faith. "You are the Christ, the son of the living God."

The second account we read has to do with another disciple, Martha, sister of Mary and Lazarus in whose home in Bethany Jesus seems to have spent much time. On his journey Jesus had been told of Lazarus' illness, but he reached Bethany after Lazarus had already died. Impulsive Martha hurried out to meet Jesus, and sadly, a bit reproachfully, said, "Lord, if you had been here my brother would not have died." A reproach, perhaps, but in it she is already expressing her faith in Jesus' healing power. Then she adds, "But even now I know that whatever you ask from God he will give to you."

Again, dimly, a bit questioningly, she revealed true discipleship which Jesus promptly accepted.

He spoke to this woman in something of a theological discourse—which no other rabbi of his time would have done. It was much more than a theological discourse, of course. Jesus was talking with a woman whose brother had just died. He spoke with a

depth of sympathy and understanding of her need for reassurance. Then he concluded with the question, "Martha, do you believe this?" requiring from her a further declaration of faith.

Martha answered with as much assurance as Peter, "Yes, Lord, I believe you are the Christ, the Son of God, he who is coming into the world." A commentator has pointed out that here Martha used three Messianic titles: "the Christ," "the Son of God," and "he who is coming into the world." This last phrase was often used for the Messiah; it indicated Martha's belief that in Jesus the Messianic reign was already beginning on earth. Hers was an amazingly profound concept to be expressed by a woman, but one common to disciples.

The third illustration comes after Jesus' resurrection and several appearances to his disciples, both men and women. Thomas had not been present for these appearances, and what the others told him seemed incredible, as it doubtless would have to us modern disciples. Jesus was aware of Thomas' skeptical and pessimistic nature. He knew that belief was harder for Thomas than for some of the others. Yet Jesus required from this disciple also a declaration of faith. He offered Thomas the physical proofs which he seemed to need, then said, "Thomas, do not be faithless, but believing." And Thomas, nicknamed "the doubter," made his declaration: "My Lord and my God!"

Very early in its history and continuing to the present the Christian Church found the rite of baptism a symbol for a new disciple's profession of faith in Christ. Some form of baptism is almost universally observed in Christian churches. Probably most widely used today is infant baptism; a child is brought to the church by his or her parents to be recognized as a child of God. Parents declare their faith in Jesus as the Christ and their dedication to the Christian nurture of the child, looking with hope and faith to the time when the child will confirm their vows and faith. The baptism is performed "in the name of God the Father, Jesus Christ his Son and the Holy Spirit.

Some churches refer to "believer's baptism," a symbol of a personal decision to follow Christ in newness of Life as the individual becomes a member of Christ's Church. Last year President Carter's nine-year old daughter, Amy,

was baptized into such a church and a writer for the *Christian Century* wrote that this called attention to a serious problem. Could a child's baptism be legitimately called believer's baptism, since, as he said, "children are growing persons with limited powers of reasoning and capricious habits of decision-making." He added that a child's conscience is an outgrowth of the authority of the parents.

In a later issue of the same magazine an answering statement appeared: "Amy Carter's situation differs only in degree from that of each of us, whether baptized as infants or adults. We stand in a long chain of historical actions by many people called Christians. All confess that God acted in Jesus of Nazareth to reconcile the world's people to himself and each other. Why not accept all forms of baptism as expressions of genuine faithfulness? All are human, tentative, capable of falling into idolatry, and yet childlike responses to the awesome discovery that our lives are found in the mystery of God's life."

When I read about Amy Carter's childhood declaration of faith in her act of baptism, my mind couldn't help going back 65 years to the time when another child of nine did the same thing. The daughter of a minister, she had experienced the name of Jesus, stories about him and devotion to him as Lord as part of her daily life. She had come to understand that baptism was a sign of faith and love for him and a desire to follow him. So she was baptized and joined the church. Years later her minister father, who had had grave doubts as to her being old enough to know what she was doing, questioned her. "Did I do wrong to let you come so early? Have you ever felt that it was a mistake?"

"No, it wasn't a mistake," she replied. Yet she knew, too, that it had to be a growing faith, that her nine-year-old declaration wasn't a once-and-for-all thing but just a beginning. She knew the declaration must be made again and again, sometimes after struggles with serious doubts, sometimes at real crises in her life.

The declaration of faith, evidenced in whatever form our baptisms and their confirmations took, is only the beginning. The question is asked again and again of today's Christians as it was of the disciples. As members of a church we must answer it again and again, in word and in deed.

There are some people whom I believe we should surely call Christian for whom the words come hard, but their deeds confess Jesus as Lord. Perhaps they are a bit like Thomas in their skeptical reasoning but their actions are those of true disciples. Jesus also said, "By their fruits ye shall know them."

I remember some long talks I had years ago with a saintly Unitarian minister. He and I just didn't use the same words when we talked about Jesus. He never verbally acknowledged Jesus as the Christ—the unique revelation of God. But his life declared Christ's Lordship. You may remember, too, that a much younger Unitarian minister became a martyr in the Civil Rights cause in the South. I recalled at that time the words, "Why call ye me Lord, Lord, and do not my will?" I felt that I who had professed my faith in Jesus as the Christ in words had not done his will nearly as completely as that man who had probably never said the words but whose deed proclaimed Jesus as Lord.

In Matthew's account Peter's declaration that Jesus is the Christ is followed by Jesus' words of institution of the church, "Thou art Peter! On this rock will I build my church." The name, Peter, is, of course, like the Greek *petros*, or rock. On this play on words the Roman Catholic Church built up the whole theory of Peter as the first Bishop of Rome and all popes following in succession—it is called the doctrine of Petrine supremacy. Certainly the verbal connection is there, but I think the rock on which the church is built is the rock of faith, expressed in Peter's declaration, "Thou art the Christ." The Church exists, then, as Truman Douglas has said, "because it has a Lord."

UPUSA Woman Leads PR Congregation

The first United Presbyterian woman to have been ordained to the ministry of that church in Puerto Rico recently became the first woman to be called as pastor of a congregation there. The Rev. Blanqui Ontano this fall becomes pastor of the United Presbyterian Church in Guanico. To accept this call she resigned as Eastern Area Staff person with major responsibility for relating to United Presbyterian Women in Puerto Rico.

Women's Ordination Rejected As RCA Marks 350th Year

By Klaire Miller

For the Reformed Church in America (RCA) 1978 is a time to celebrate! Articulate writers and spokespersons are exposing roots of our family tree and examining its present condition in this 350th anniversary year of the small, originally Dutch denomination. We are remembering small bands of staunch, thrifty Dutch sailing to the New World (New York and New Jersey area) and who established the Reformed Church—a people with a strong belief in God searching for religious, as well as political and economic freedom.

In the midst of this celebration of freedom many of us have been wishing to be able also to celebrate freedom of Reformed Church women to be ordained as “ministers of the Word.” But though women in the Reformed Church of the Netherlands have served God as “ministers of the Word” for many years, the RCA continues to resist ordaining women.

As a woman in ministry in the RCA I feel I am caught up in many complexities—legal, cultural and theological. Legally, according to the Reformed Church *Book of Order*, “persons” may be ordained but by tradition the word used in reference to ministers has always meant “male persons.” So for ten years or so the annual issue on which classes vote is whether or not to change the word “persons” to “men and women.” A classis is a geographic sub-division of the church; two-thirds must approve the change. For the past three years only one or two votes were needed to achieve the two-thirds majority!

On this issue most Reformed Church members agree the foremost consideration is what the Bible teaches about women and men. Most Biblical scholars say an emphatic “Yes!” to the question: Can women as well as men be called by the Holy Spirit to serve as ministers? But for many in the Reformed Church the answer is still not so easy.

On March 28 I attended the Dakota Classis meeting and encountered a debate on what the Bible says about women serving as ministers. After I shared my present ministry and insights on women's ordination for 15 minutes, I answered questions. A feeling of encouragement grew inside me as I listened to the careful thinking and warm responses of many delegates. When the tally turned out to be 38 “no” and 21 “yes” votes, I was unhappily surprised. This vote meant that

under no circumstances would the change in language pass in 1978. Certainly spiritual, cultural and personal struggles were reflected in the voting of these pastors and elders.

Strong advocates for women in ministry in the Reformed Church urge those of us women who have theological degrees to be ordained with the blessing of our own classis, even though we will not have the blessing of the denomination as a whole. In fact, Joyce Stedje has already been ordained and serves as an ordained minister. The rest of us, however, have also been told by the denomination to wait until the vote to approve the change in wording passes.

A decision to go ahead with ordination would have a big impact on the denomination as a whole. There are only slightly more than 900 congregations in the entire North American church and “family” pressures to keep peace are strong. The number of women candidates for ordination is growing, however; about 30 women are either studying for Master of Divinity degrees or have already received them.

While I continue to struggle with the inconsistencies of Reformed Church polity, I feel fortunate to be employed by the United Reformed Church in Jersey City as interim minister and as director for the Association for Shared Ministries, a cluster of four Reformed Churches in Jersey City. I had been looking for just such a place as Jersey City to minister when I was graduated last May from the New Brunswick Theological Seminary (RCA) and Rutgers Graduate School of Social Work. The ministry uses both degrees and has been exciting and a challenge. I actually function as pastor of United Reformed, though because I am not ordained I cannot administer the sacraments or marry. Elders of the congregation (four of the six are women) specially ordained for the function administer

the sacraments, as they are allowed to do under the *Book of Church Order*.

At this time I can celebrate possibilities for ministry in Jersey City, yet I live uncomfortably with the incongruities of life as a woman in ministry and a member of the Reformed Church in America.

Clergy Couples Consultation Set for Fall

A Clergy Couple Consultation for up to 200 couples and 40 denominational staff is set for King's Island Inn, Mason, Ohio, October 30 to November 2. Sponsored by the Department of Professional Church Leadership of the National Council of Churches, the conferences has four purposes:

- 1) to bring clergy couples (both ordained) of various denominations together for mutual sharing and support in an ecumenical setting;
- 2) to affirm the unique witness and strengths clergy couples offer the church;
- 3) to share with denominations the learnings, insights and recommendations which emerge in order to identify needs and concerns of clergy couples; and
- 4) to explore the possibilities of ongoing support for clergy couples.

Drs. Catherine and Justo Gonzalez, the Revs. Peggy Ann and William F. Way, the Revs. Mary Cline and Ralph L. Detrick, the Revs. Nancy Jo and John Von Lackum and Dr. Charles H. Sanders will provide leadership. Registrants will lead workshops and other small groups.

Areas of concern which will be addressed include alternative approaches to ministry, alternative practices, characteristics of relationship that may be of potential concern (competition/-jealousy, decision-making, etc.), compensation, pensions, retirement, medical benefits, etc., employment issues such as job descriptions, vacations, maternity/paternity leave, housing and others.

Persons wishing to attend should check with their denominational headquarters since each professional leadership office has been allocated a number of participants based on the number of clergy couples in that denomination.

Ordination of RC Women Called Pastoral Issue

By Danielle D'Aunay

Ordination of women into the priesthood of the Roman Catholic Church is no longer regarded as a theological issue by the church. So said the Rev. Carroll Stuhlmueller, C.R., at a workshop, "Woman: Feminist Theological Perspectives on Religion, Sexuality and Work," held at St. John's University on Long Island, New York, July 9 to 14.

The issue is viewed, rather, as a problem of *pastoral* concern, said Father Stuhlmueller, who addressed the conference on the issue, "Woman's Prophetic Challenge as Priest." Traditionally the church has taught that the priest represents Christ to the congregation, he reminded his audience, and since Jesus of Nazareth was a male human being, the church has taught that only males could appropriately represent him. Father Stuhlmueller said that he did not personally hold this position.

Using passages from Hosea, Amos, Isaiah and other Old Testament prophets, Father Stuhlmueller presented a scriptural basis both for accepting the prophetic role of women and for integrating into the church the prophetic challenge continually coming to it from the secular world. He is the editor of *Women and Priesthood: Future Directions*, which appeared during the Summer.

Other workshop leaders included Sheila D. Collins, Joseph Holland and Sr. Elizabeth Carroll of the Center of Concern, Washington, D.C.; Dr. Beverly W. Harrison, associate professor of Christian Ethics at Union Theological Seminary, New York, N.Y.; the Rev. Mary Michael Simpson, O.S.H., canon of the Cathedral of St. John the Divine in New York City and Dr. Mary Buckley, assistant professor of Dogmatic Theology at St. John.

The Rev. Paul Surlis, assistant professor of Moral Theology at St. John, reported on the newly-released Catholic Theological Society of America Study of Sexuality and reflected on its teachings in the light of the Women's Movement. The report, available from Paulist Press under the title, *Human Sexuality*, presents a new and challenging pastoral approach to issues of human sexuality. Father Surlis carefully presented both positive and negative reaction to the study, winning the warm appreciation of Protestants and Catholics alike.

Women mostly from East Coast states participated in the five day series of lectures and small group discussion.

Other topics were "An Overall View of Women's Economic Situation in the United States"; "Theological Insights on the Economic Dimension of Racism and Sexism"; "A Symposium on Women in Ministry"; and "Poverty, Chastity and Obedience in the Modern World." Dr. Elizabeth Schussler Fiorenza, associate Professor of Theology at Notre Dame University, spoke on "God, Language and the Bible"; Dr. Santosh Desai, assistant professor of Theology at St. John, spoke of "Eastern Insights on the Woman Question: Her Traditional Status and Modern Liberating Movements from the Hindu-Buddhist Traditions."

Many of the speakers at this workshop will also participate in the Second Conference on the Ordination of Roman Catholic Women to be held at the Baltimore Civic Center November 10 to 12.

Catholics to Confer Re Ordaining Women

The Women's Ordination Conference within the Roman Catholic Church will convene an International Conference in Baltimore, Maryland, November 10-12, 1978. The conference will bring together women who feel called to a renewed priestly ministry in that church, women and men who wish to study the theological aspects of the issue and women and men who wish to work for ordination of women as priests.

Questions the conference will address include: Why ordain women? How do we understand the issue in the church today? How does the issue affect the issue of global justice? What is the relationship between feminism and Christianity?

In a nationwide pre-conference process persons will be called together in many localities to reflect on their lived

experience of present-day priesthood in order to help create a renewed priestly ministry. The process has been designed "because we believe that an authentic source of revelation is the experience of the faith community," report the planners. The process involves two two-hour meetings of a group of persons (maximum of 15) and a summary report for each group will be forwarded to the conference planners.

For information about setting up a preconference process or about the conference itself and how and where to register, write Ms. Dolly Pomerleau, national coordinator, P.O. Box 657, Hyattsville, Maryland 20782. Her telephone number is 301-864-7805.

Dues to Rise On January 1

By action of the 1979 Assembly of the International Association of Women Ministers, dues will increase on January 1, 1979. This will be the second dues increase in the 60-year history of the Association (founded in November, 1919).

A graduated dues scale recommended by a sub-committee appointed at the end of the 1977 Assembly was adopted. Dues for retired members requesting to be so listed, and for student members, will remain at \$5 a year.

For Active, Associate, Fraternal and Supporting members dues increase to \$15 a year for persons whose cash income (not including housing) is under \$10,000 a year. For members with a cash income of \$10,000 to \$15,000 a year, dues will be \$20 a year and for those with cash incomes above \$15,000 dues will be \$25 a year. These rates apply only in North America. Life memberships January 1 will be \$200.

Pay '78 Dues Now!

Dues for 1978, or for any years past, continue at the present rates.

If you have not paid dues for this year or for preceding years and this year, they are due immediately, says Treasurer Mary Hoffman Ryan. Assembly delegates called for removal from the mailing list of *The Woman's Pulpit* at the end of 1978 of all names of persons who have not paid their dues for this and preceding years. Realizing that this has not always been enforced, delegates stated that it must become policy beginning this year.



Phoebe Willetts, Deaconess, Dies

"Dead at 61 of cancer is Anglican Deaconess Phoebe Willetts, who defied Church of England canons a few weeks before her death by concelebrating the Eucharist with her husband, Alfred, the rector of the Church of the Apostles in Manchester, England," reported the *Christian Century*. "Before the unauthorized service she told parishioners in a letter that she was dying and called for support of women's ordination in the Church of England."

Many of us, both in Great Britain and the United States, sense the deep loss of an outstanding pioneer friend in ministry.

Phoebe was born and educated in Hereford, England. After leaving school she studied painting several years at Birmingham College of Art, and then at the Royal Academy Schools in London. At the outbreak of World War II she joined the Women's Land Army. After marrying Alfred Willetts, she continued to paint, with exhibitions and television appearances. She enrolled at Gilmore House and, despite the church rule that her husband must study at another seminary, completed

theological education, preparing for ordination which the Anglican Church refused. During her campaign for nuclear disarmament in 1960 she was sent to prison for six months. Afterwards she published her book exposing conditions in British jails.

Last October Phoebe and Alfred invited the Rev. Alison Palmer of the U.S. Episcopal Church to celebrate Holy Communion with them at the Church of the Apostle in Manchester. In further violation of canon law she planned to celebrate the Eucharist with Alfred. She had already written to the congregation that she was dying of cancer. During all of her farewell service she sat in a wheelchair preaching that women must show initiative in church leadership, rethink theology which has been written so largely by men, and take an active part in worship. She said she had learned much throughout the joint ministry with her husband. She believed Christ had called her to be a priest and no one could take that from her. She concluded, "To hell with hell; let's celebrate!"

"It was an enactment of our joint ministry," her husband writes, "of what we believe about the necessity for the Church to proclaim the new partnership of men and women made one in Christ." Three days before her death Phoebe signed a contract for publication of her new book, *Sharing a Vision*. The next day she went to a hospice; she died February 28.

Alfred, assisted by Deaconess Linda Mary Evans, conducted the funeral service. It was a communion service with Phoebe's selection of readings and hymns, including "Lord of the Dance."

I visited Phoebe Willetts last year and she gave me *Invisible Bars*, the reflections of her sufferings in prison. In that book she wrote, "For all of us the cross can mean that we can dare to face the pain of humanity, the failures of our society and the tragedies of those we meet because Christ is suffering with the world, and with us, making us able to bear the pain we cannot bear on our own and giving us the certainty of the Resurrection so that every effort we make is worthwhile, and every good cause for which we fight has within it the seeds of victory." Phoebe Willetts lived those words as well as wrote them. Her life, her drawings and books will continue to inspire us.

—Hilda Frank Seater

Lambeth Votes To Approve Women Priests

Bishops of the 25 Anglican communions around the world voted decisively last summer to accept ordination of women priests by member churches of the Anglican communion. The decision was approved by a vote of 316 to 37, with 37 abstentions, in Canterbury, England, on August 10.

Another resolution, which carried by a show of hands, said that any decision to consecrate a woman bishop "should have overwhelming support in that member church . . . lest the bishops' office should become a cause of disunity instead of a force for unity."

The conclave of bishops, called the Lambeth Conference, is held every ten years for the bishops to discuss the work of the Anglican churches, which have 64 million members in 165 countries.

Four of the 25 member communions now ordain women as priests: the U.S. Protestant Episcopal Church and the Anglican churches in Canada, New Zealand and Hong Kong. First to ordain women was the Diocese of Hong Kong; on November 28, 1971, Bishop G.H. Baker ordained the Rev. Jane Hwang Hsien Yuen and the Rev. Joyce Bennett with the approval of the diocesan synod. Prior to that, the first woman priest in the history of the Anglican communion, Miss Lee Tim Oi, was ordained in Hong Kong by Bishop R.O. Hall in 1944. Her ministry was short-lived, however, for there was immediate public outcry and both the Archbishops of Canterbury and York repudiated the ordination. Miss Oi resigned her orders and was last reported to be living in the People's Republic of China.

The 1978 Lambeth resolution said that today about half of the 25 member communions either ordain women or have decided there are no theological objections to the practice. The bishops in conclave reiterated that Anglican churches are autonomous and can make their own decisions about admitting women to holy orders. Early in the conclave, however, bishops approved a resolution that the member churches should not act on issues affecting all Anglicans without consulting either the Lambeth Conference or the presiding bishops of all the 25 Anglican communions.

Minority—

(Continued from page 1)

are automatically defined out when we call for ethnic minority women to come together."

Minority women, she said, often define themselves as "some persons other than those persons, white women, who amazingly enough, when we tell the story, are pushy, bitchy, unfeminine, dominating and probably immoral in several kinds of ways.

"Black women should recognize these adjectives," she declared. "They are usually applied to us. What are we doing to each other now, my sisters?

"Can the wives and lovers, sisters and friends of the oppressor come together to make common cause with the wives and lovers, sisters and friends of the oppressed?" she asked.

Conceding that the question "cannot possibly be answered here," Witherpoon-Webb pleaded, "let us not wage war with our sisters, but educate, educate and then educate some more."

Assuming that ethnic minority women are able as one group "to move forward to ask, to indeed demand, that our talents be used for the glory of God in the work of the church," she said, "what do we have that others may use to effect reconciliation in a world torn by poverty, war and disease: a world, in the words of the black elders, that is sinful?"

She listed "the special ministry of women to women; the special work of social services that has been left to us in many instances but that we have redeemed and lifted up by giving of ourselves so magnificently; the extraordinary work of teaching; and the clerical and administrative work that keeps alive the institutions men declare they rule.

"We have brought a magnificent presence to these areas of work and we won't desert them," she said, "but we also want to be involved in the policymaking . . . the theologizing . . . the pastoring . . . the preaching.

"It is my hope that no ethnic minority woman will ever have to do a job alone," she concluded, "because we have a common purpose."

Noting that "most of the images we use to describe God are masculine," Consuelo Urquiza, an executive of the United Methodist Church, warned in a speech that "a one-sided image can be dangerous.

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part of humankind to assume a natural closeness to God," she explained, "while the other half, women, are constantly engaged in a translating process in order to engrave in our minds that the mercy, power and potential given in Genesis 1:27 are also ours.

"Today we have to learn again that males are not closer to God in power, authority or character than we are," Urquiza said. "We have to allow ourselves the liberating recognition that the image of God is recognizable also in us, that God is sharing the divine authority and potential with us and that we have the right as children of God to reclaim our heritage."

In a discussion period, Pauli Murray of Alexandria, Va., the first black woman to become an Episcopal priest, urged the consultation participants to study feminist theology.

"Through feminist theology, we will be able to get the kind of ecumenism we need in terms of ethnicity," she said, adding, "the one lack in theology as I now see it is the Third-World woman. . . . There is a great need for Third-World women, women of color, to do some creative theology."

Assembly—

(Continued from page 1)

membership in any other category.

Beverly Faulk of Columbus, Ohio, was elected president for a second term. Also returned for a second term were first (international) vice president Hilda Frank Seater of Milwaukee, Wisconsin, and third (membership) vice president Helen June Heath Knapp of Colorado Springs, Colorado. General secretary Constance Bradshaw of Montello, Wisconsin, and Treasurer Mary Hoffman Ryan of Cleveland, Ohio, were also re-elected.

New officers include recording secretary Pamela Webb of Eureka, Illinois and second vice president (for assembly program) Barbara Brown Zikmund of Chicago. Trustees elected include Helen Spaulding, Indianapolis, Indiana; Mary Hoffman Ryan and Hallie Francies of Ohio (two trustees must come from that state) and Cora A. Davis of Washington, D.C.

Four members-at-large were named by President Faulk to complete the Executive Board: Emma Burrell of Silver Springs, Maryland; Carol Brown of Manchester, Kentucky; Pauline Thames of Fort Worth, Texas (who served as capable chairperson of the

1978 Assembly) and Myrna Tuttle of Goleta, California.

Nominating committee for the 1979 Assembly elected by the delegates includes Sharon Neuffer Emswiler, chairperson, Normal, Illinois; Luella Floyd, Claremont, California; Nancy Heimer, Indianapolis, Indiana; Rev. Burrell and Rev. Thames. (Two members of the nominating committee must come from the executive board.)

Assembly members set the dates for the 1979 Assembly as July 23 to 26. Place will be somewhere in either Michigan or Wisconsin, both of which have ratified the Equal Rights Amendment.

Treasurer Mary Hoffman Ryan reported an income in 1977 of \$4,000.56, including \$1,541.60 in membership dues. Comment was made about the low amount of this figure, considering the membership and potential membership of the association. Expenditures totaled \$4,461.24, including a bill of \$1,380 for room, board and meeting rooms for the 1977 Assembly (compared with an Assembly income of less than \$1,000). The sum billed had been guaranteed by the program chairperson and so had to be paid.

Partly to make up the 1977 deficit and partly to advance the organization, Trustee Cora A. Davis wrote on June 30 to all IAWM members asking for special gifts of \$50 to the association. Many members responded who could not attend the Fort Worth Assembly; those present who could contribute presented their gifts in a triumphal march on the last morning of the Assembly. The total amount of these gifts will be announced at the mid-winter board meeting in November.

The Assembly set a midyear executive board meeting, at the home of President Faulk, for November 7 and 8. A new membership brochure was authorized and Hilda Frank Seater, Barbara Brown Zikmund and Helen June Heath Knapp will prepare copy for presentation to the executive board.

The Assembly received greetings from the New England Women Ministers' Association, an unrelated group, and a report on their April meeting from Rev. Seater, who had served as one of the resource persons. Reports from two IAWM Regional Associations, in Indiana and Eastern Ohio, were received and the Assembly

(Continued on next page)

(Continued from page 7)

voted recognition of the newly formed Delaware Valley Association of Women Ministers formed in Philadelphia, Pennsylvania, in January. The group has been meeting monthly at the Philadelphia Lutheran Theological Seminary.

The three featured speakers, however, starred at the Assembly. Alice Snow reminded listeners that good preaching grows out of good listening and warmly loving one's congregation. "We have to love our listeners as they are, not as we would make them. Our sermons have to reveal that," she stressed.

We must also be keenly aware that the Bible is the story of people—red-blooded human beings. It is entrancingly human and entrancingly divine. We must enable our listeners to see themselves in the Bible.

"People should find healing for their hurts and ills as they listen. If there is to be congregational or personal healing, the divine had to become human and our sermons have to help people understand what it means that God became human and that the Holy Spirit leads us to become human in God's terms."

Rev. Snow had a number of suggestions. "Read widely. Know the problems of the world. Pastors have to study up on the issues that affect people, that tear people apart.

"Light up your sermons with live illustrations—not a string of stories, but a story or two that throws light. Give people a few little pictures, a few little places where they can rest and also see what you are saying.

"Preaching is so wonderful, so scary, so awesome—how do we dare to do it?" she asked in conclusion. "There is a sense in which each sanctuary has its burning bush, a sense in which the pulpits in which we stand are holy ground because of what happens there—that is where people come to know God."

Emma Justes, speaking of how we shall relate to one another, remarked

that in the United States the ideal is independence. Children resent dependence on parents. We all try to avoid being dependent.

"I believe," she said, "that we need a combination of dependence and independence in order to fulfill our complementarity and humanity as women and men. We are tempted to be independent—one kind of sin. We are tempted to become dependent—that is a second kind of sin. Both kinds of sin deny our humanity."

To help create an interdependent community, she said, the pastor's role must facilitate change. "Do not accept that people will not respond," she cautioned. "Tell them the gospel in order to lead them to identify error and change their lives.

"The force behind the universe is a loving heart," reminded Emma Justes. "The story that through the life, death and resurrection of Jesus Christ God did reveal love and power for each of us means that every single one of us is special, and since that is true we have to love one another; we are one family.

"Out of that understanding, that we are loved, that God values each of us, we find purpose and enable others to find purpose and to grow," she said.

"We must help people find their way—don't tell them what to do; tell them how to do it. Lead them; develop a healthy tension between a direct and indirect approach to counseling, and to other situations in which each of us can enable people to grow. For example, do not say, 'Most people feel . . . ' but rather say, 'Some of us in this room have not spoken,' or 'I, for one, believe . . . ' Break silences with interventions that invite discussion, rather than close them off.

"Above all we must develop a healthy tension between concern for the big issues of the world and concern for the here and now world of the congregation. Sometimes we are so busy with the globe we do not carry a street map. That can be a problem when you are in a strange city! Others of us are so

busy with our street map; we forget there is a world. Again, we need a healthy tension between the two."

During one evening Rev. Justes led Assembly members through a moving experience showing them how to form support groups in their congregation and with ministers—possibly also with women ministers with whom they work.

Nancy Heimer called on pastors to watch the illustrations they use in sermons, counseling, teaching and other activities. "Draw from both male and female experiences for illustrations whenever you are communicating," she said. She asked that preachers watch their language and use inclusive language. She quoted Catherine Gun-salus Gonzalez who asked, "At what numerical point do women become men—in a group of five that contains three women and two men? Where?"

Rev. Heimer asked that Christians not limit God to male imagery. "Jesus did not," she reminded her listeners.

"Encourage lay women to get prepared for church jobs, then get them into the church structures," she urged. "Let lay women know that the kerygma is for them. They are often confused, hungry, lonely; some feel guilty. Approach them gently and openly, suggesting that maybe here is a more excellent way, showing them how this message is addressed to women. There is more light to be shed on the gospel that has yet been seen!

"We are all responsible to know what *has been* said and taught. But we are also free to dissent responsibly when we find new discoveries. . . . You can't change the Bible, but you can preach the whole gospel and not just part of it."

The experiences of women, even clergy women, are different from men; their witness also needs to be made. She quoted Rep. Barbara Jorden who at the National Women's Conference last November told her audience, "Not making a difference is a cost we cannot afford."

Out of the Closet and Into The Church

The Commission on Women in
Ministry of the National Council of
Churches met March 29-30-April 1
at Harriatville, MD

mfr.

Rev. Marge Ragona
5 Junction Street • Providence RI

Need for support - all gay
women in ministry.

Dribbling energy out - loss of
good gay energy.

Ecumenical - support - for
women who want to come
out in ministry.

Bisexuality - seeking relationships
w/ men because denied per-
mission to make relat. w/ the
person w/ whom most
involved & interested.

Either come out or leave the
Church. Cannot stand
pressure.

~~too long~~ ^{wish to} ~~stand~~ strain of
schizoph. situation.

Do not wish to play games

Rev. Marge Ragona
5 Junction Street • Providence RI

Many most concerned &
report who have served
Church well.

Women still threatened by
loss of position.

Running out of time. Too
many forces saying come
out. Don't feel like being
martyred. Already been
massacred once -

Cannot be open to local
Church.

Want to make impact, on
denomination.

THE UNIVERSITY OF CHICAGO
LIBRARY

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THE UNIVERSITY OF CHICAGO
LIBRARY

No permission or blessing.
Church has no permission
by me to hurt me. Can
hurt me professionally but
not personally.

Want to be involved in
helping church move off
dead centers on this issue

Need to be affirmed. Need
the anonymity of ^{city} ~~rural~~ parish

Problem in rural parish -

Post -

Ellen Barrett w/ Priest said
Ellen open. ^{I respect that -} Anyone who
isn't is despicable -
Crushed -

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Trust level —

3 issues each - Invite other
COWIM women.

Some of issues related to
sexuality. Deal w/ regardless
of preference. Others need
to deal w/ coming out of
closet, too.

Proposal
Can we invite others.

By invitation - others
straight advocates - lovers -
VA.

Kirkridge - Retreat Center.

~~Sun night to Monday~~
June 8-11

Bring calendars tomorrow

October - to work on March.

Weekend(?)

May 31 - August 15

Summer quarter

Before or after

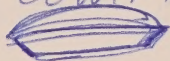
Come day ~~before~~ ^{after} Oct. meeting.

Fri - Sat.

12-14 (5-6 others)

Call Dee !! Re October

COWIM address list.



Write for GOTH

GRNL

Fear of being labelled Lesbian.

- MCC ManSHIP -
1. Our God is Like an Eagle -
2. ~~Matthew 1:~~
Luke -

Our right to love -

$$\begin{array}{r} 12.95 \\ 13.40 \\ \hline 26.35 \end{array}$$

$$\begin{array}{r} 12.95 \\ 5.13 \\ \hline 18.08 \end{array}$$

Jay + Christian June 8-13

-
- Mushroom Story - Film Strip
- Carole Etzler - Cassette
- Carole Etzler's Record -
-

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5 Junction Street • Providence RI

Future

COWIM TASK FORCE ON GAY ISSUES

Dilemmas of closeted gays & those
supporters of gay issues.

Other meetings for dealing c -
Sexuality?
Coming Out in Instit. Church

Fantasies!

CR work on sexuality -

How woman pastor deals c sexuality:

Joint c models of ministry.

Cross discipline.

(? central relationships)

Lay/Prof/Old. Conferences

What happen?

Small groups -

1. What are issues involved in sexuality, esp. women, in the church?
Harem myth?

2. Ethnic women's Sexuality?

3. CR in sexuality - ethical relationships -

- a. covenantal rel. bet. people
- b. meaning of relationship

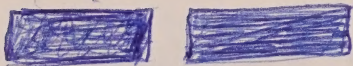
Rev. Marge Ragona

5 Junction Street • Providence RI

- a. friends
- b. more than friends

Society -
anyone, any place, anywhere

Church -
Responsible



Ethical Issues
Pronouns -

How do we use our own
sexuality to deal with people
in counseling situations?

Jealousy

Monogamy

Intimacy

Primary rel.

Open rel.

Mult. relationships

Lack of concentr. on genital
sex & more on human
relationships

Question of safety

- DYADS - can share & one
other person. Feel secure with.
Trust.

Out of the Closet & Into the
Unemployment Line -
~~They were heard~~ at a recent meeting
of feminist ministers -
Gay women ministers in main-
line churches are crying out
their pain at having to re-
main in the closet in order
to remain in the church.

~~At the closing of the NCC conference
at Marriottsville, MD. one of the
Task Forces dealt with that
very issue.~~

Unable to speak in their own
defense for fear of being cast
out of the church & unable to
advocate for gay women
for fear of being thought gay,
these women ~~and of out their~~
~~join~~ need the support of gay
women - particularly ministers -
in NCC.

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"There is a need for support for all gay women in ministry. We keep dribbling our energy out supporting other causes, + we need people to support us."

"We need ecumenical support for women who want to come out - women who are in ministry."

"I know bi-sexual women who are seeking relationships w/ men because the church denies them permission to make relationships w/ the person in whom they are most interested. That's tragic"

"I'm going to have to either come out or leave the church. I cannot stand the pressure. I no longer wish to stand the

Rev. Marge Ragona
5 Junction Street • Providence RI

strain of a schizophrenic situation."

"I'm tired of playing games."

"Many who are most concerned with that report (United Presbyterian report on Homosexuals & the Church) have served the Church well - but cannot speak out about the report."

"If we come out or speak out we can lose our jobs tomorrow."

"I'm running out of time. Too many forces are saying 'Come Out.' I don't feel like being martyred & I've been massacred once already."

"I cannot be open to my local Church. They would replace me."

"I need to stay in the church. I've spent years working up to the place where I can make an impact on the denomination."

"The church will not give me permission or blessing to be who I am. But it does not have my permission to hurt me. It can hurt me professionally — but not personally. I know where I stand & God on this issue."

"I want to be involved in helping the church move off dead center on this issue."

"I too need to be affirmed. I spent years in a relationship & a man I hated +

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in a relationship - one I loved
but had to hide. I need the
anonymity of a large city
parish. That time in my life
in a small rural area was
hell!" (By a straight woman minister.)

"After Ellen Barrett came out
a woman priest said to me,
'At least Ellen is open and I
respect that. Anyone who isn't
is despicable.' I was crushed
because I'm not ready to
come out yet."

These women went on to
talk about the trust level -
who could they trust - where
could they turn? They want
to remain in their present
denominations & work to
change the church. Where do

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they go for support. Women ministers in UCC may be the very ones needed to be supporters, to provide a lifeline, a sense of community, & a place to express their fears & anger.

We experience sisterhood with them through sharing feminist/Christian activities. We can repay their invitations & support of us by being a place where they can share their needs & concerns as fellow gays in ministry.

Places where you can be of help include COWIM, NCC Gay Task Force, Women's Interseminary Conferences, Denominational Gay Caucus meetings.

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See list below. Many of us
held credentials or were mem-
bers of mainline denomina-
tions. We can help our
sisters in the churches +
we must because often
they are carrying the burden
"in the belly of the beast" for
all gay women.

mfr.

Rev. Marge Ragona
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59DEM4/24/78

FOR IMMEDIATE RELEASE

FIRST-OF-A-KIND EVENT DRAWS ABOUT 200 MINORITY WOMEN IN MINISTRY

NEW YORK, APR. 24-----Some 200 minority women gathered in Washington, D.C., last week to assess their situation in the church and draft recommendations for improvement.

The Consultation of Ethnic Minority Women in Ministry, sponsored by an agency of the National Council of Churches, was the first of its kind. It brought together black, Hispanic, Asian and Native American women from across the U.S., Puerto Rico and Africa. They represented about a dozen Protestant denominations, and the Pentecostal and Roman Catholic churches.

In an atmosphere of celebration, the women sang, worshiped, shared their customs and traditions and aired their problems. When the four-day event was over, they had supported a host of recommendations on subjects ranging from Indian treaty rights to theological education.

The recommendations will be referred for action to the Commission on Women in Ministry, the National Council of Churches agency that sponsored the event, held Apr. 20-23.

Unlike resolutions adopted at most women's conferences, many of these did not deal with matters particular to women. Rather they addressed problems of the women's ethnic communities.

For example, a recommendation brought by the Hispanic women's caucus called for increased funding for campus ministries and the employment of campus ministers who represent diverse ethnic groups.

New attention to Christian education and better seminary training in that field was pressed by both black and Asian women.

Native American women got a commitment from the group to fight pending legislation in Congress that would abrogate all U.S. treaties with Indians, terminate Indian tribes, take away Indian hunting and fishing rights and infringe on the criminal jurisdiction of tribes.

In the consultation's keynote address, Betty Witherspoon-Webb, an official of the Housing Authority of Los Angeles, warned that "we cannot be so caught up in the world of church structure, church hierarchy and status that we become totally ingrown and are only able to communicate with each other."

"We must not be caught up," she said, "in the acceptance of ourselves by the very institutions that only accept us because we are more like the members of those institutions and less like the members of the lowest socio-economic classes of our own groups."

There is also the question, Witherspoon-Webb said, "of how we are going to relate to that community(or the many communities)of women who are automatically defined out when we call for ethnic minority women to come together."

Minority women, she said, often define themselves as "some persons other than those persons, white women, who amazingly enough, when we tell the story, are pushy, bitchy, unfeminine, dominating and probably immoral in several kinds of ways."

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News and Information Services is a part of the Communication Commission of the National Council of Churches.

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The National Council of the Churches of Christ in the United States of America is a cooperative agency of Christian communions seeking to fulfill the unity and mission to which God calls them. The member communions, responding to the gospel revealed in the Scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the council works to bring churches into a life-giving fellowship and into common witness, study and action to the glory of God and in service to all creation.

(Preamble, NCC Constitution)

LIST OF MEMBER COMMUNIONS

THE 31 MEMBER COMMUNIONS OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA

African Methodist Episcopal Church	National Council of Community Churches
African Methodist Episcopal Zion Church	Orthodox Church in America
American Baptist Churches in the U.S.A.	Patriarchal Parishes of the
The Antiochian Orthodox Christian	Russian Orthodox Church in the U.S.A.
Archdiocese of North America	Philadelphia Yearly Meeting of the
Armenian Church of America	Religious Society of Friends
Christian Church (Disciples of Christ)	Polish National Catholic Church of
Christian Methodist Episcopal Church	America
Church of the Brethren	The Presbyterian Church in the
The Episcopal Church	United States
Friends United Meeting	Progressive National Baptist
General Convention, the Swedenborgian	Convention, Inc.
Church	Reformed Church in America
Greek Orthodox Archdiocese of North	Serbian Eastern Orthodox Church
and South America	Syrian Orthodox Church of Antioch
Hungarian Reformed Church in America	Ukrainian Orthodox Church in America
Lutheran Church in America	United Church of Christ
Moravian Church in America	The United Methodist Church
Northern Province Southern Province	The United Presbyterian Church in the
National Baptist Convention of America	United States of America
National Baptist Convention, U.S.A., Inc.	

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"A one-sided image can lead one part of humankind to assume a natural closeness to God," she explained, "while the other half, women, are constantly engaged in a translating process in order to engrave in our minds that the mercy, power and potential given in Genesis 1:27 are also ours."

"Today we have to learn again that males are not closer to God in power, authority or character than we are," Urquiza said. "We have to allow ourselves the liberating recognition that the image of God is recognizable also in us, that God is sharing the divine authority and potential with us and that we have the right as children of God to reclaim our heritage."

Roy Sano, director of the Asian Center for Theology and Strategies in Berkeley, Calif., told the group he was taught in seminary that "my task as a Japanese minister was to try to erase the Japanese-ness of my congregation."

"For a good part of my early ministry I felt I was called to be a grave digger, to bury the ethnic church," he said, adding "our culture says in subtle ways we really ought to bury it."

"We're not here to bury the ethnic ministry," Sano declared. "We're not here to pronounce the death of women in ministry. We're here to celebrate it and move it along."

Pointing to what he called "the three R's of western Christianity: reconciliation, relevance and renewal," Sano said, "though these three R's may have value, the word for us to recover is 'redemption.'"

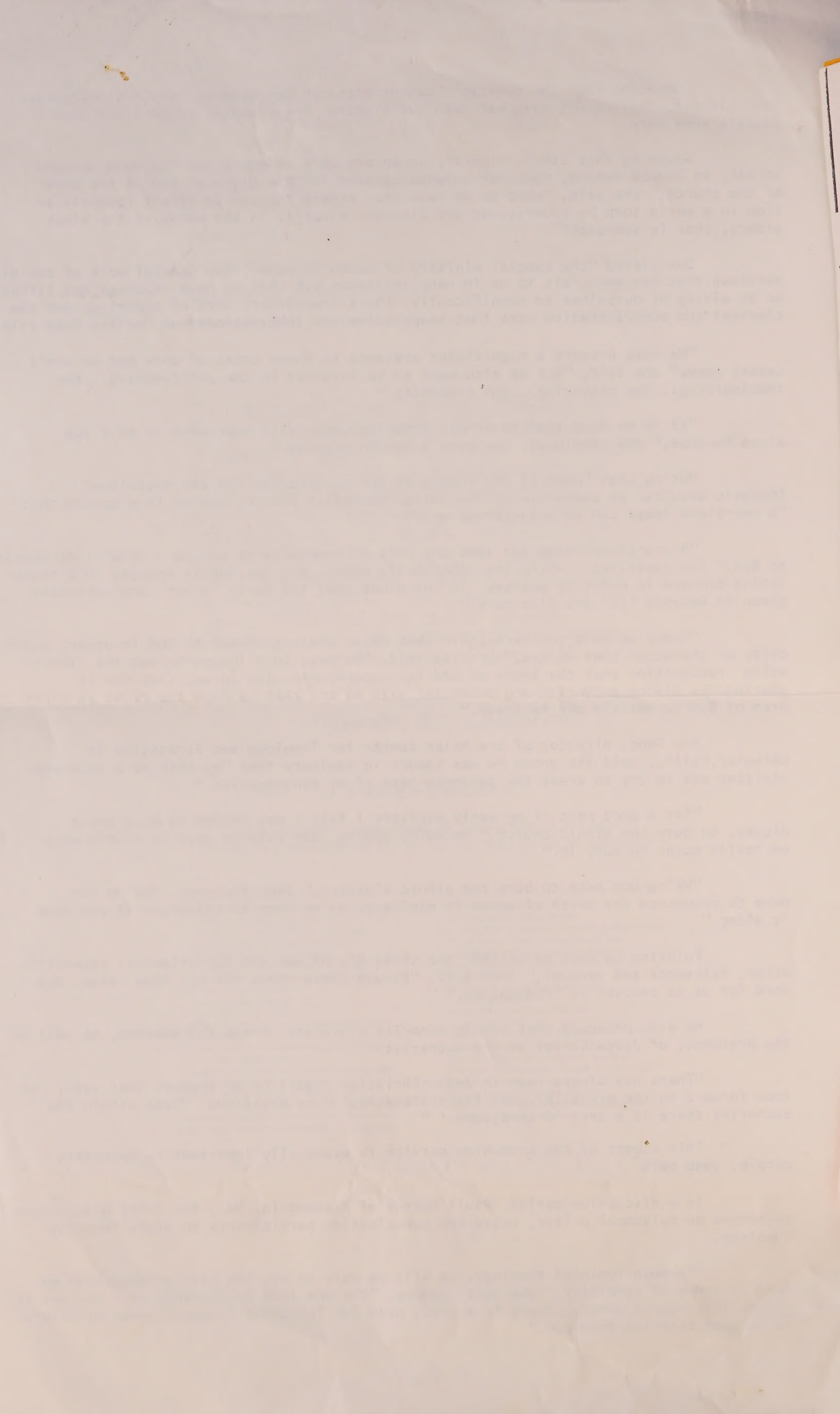
He also proposed that ethnic minority ministers stress the absence, as well as the presence, of Jesus Christ at the eucharist.

"There has always been in Judeo-Christian tradition an element that says, 'We look forward to the prevailer over the pretenders,' " he explained. "Deep within the eucharist there is a cry, 'O Lord, come.'"

This aspect of the communion service is especially important to oppressed people, Sano said.

In a discussion period, Pauli Murray of Alexandria, Va., the first black woman to become an Episcopal priest, urged the consultation participants to study feminist theology.

"Through feminist theology, we will be able to get the kind of ecumenism we need in terms of ethnicity," she said, adding, "the one lack in theology as I now see it is the Third-World woman...There is a great need for Third-World women, women of color, to do some creative theology."



Oct. 13, 1978

TO: Task Force on Gay Issues & Ministry, COWIM
FROM: Nancy Krody

First, an apology for major negligence as your convenor this past year, due to personal and professional responsibilities which have overwhelmed me. We don't elect a new one till the March, 1979, meeting, but I'd like to ask that a convenor-elect be chosen this month to help share the load for the interim.

I have three major concerns in connection with the Oct. 25-27 meeting:

(1) We asked that MCC be the worship leaders for this meeting. They are scheduled to conduct a service at 7:30 p.m. on Thurs. night (till 8:15). Following this scheduling by the Steering Comm. at its last meeting, I was to contact MCC--and didn't. Hence, I am sending copies of this to Dee, Marge, and Jennie, asking that somebody get back to me pronto: who is MCC's rep. to the Oct. meeting? Can she take responsibility for the worship? Can women from MCC-DC and/or Baltimore be involved in the service? What help do you need from the rest of us? If necessary, I'll photocopy a service, but I'd have to have it by the 24th at the very latest (daytime).

(2) We proposed, and the S.C. agreed to facilitate, a consciousness-raising session for a future meeting, probably next March, dealing with sexuality. We will invite reps. from all the task forces to meet with us (or with interested reps. from our T.F.) at 11:30 a.m. on Thurs. to discuss and plan such a C.R. session. PLEASE BRING ANY RELEVANT RESOURCES, MODELS, ETC.. WITH YOU!

(3) We planned at the last meeting to have a post-meeting session at Marriottsville on Fri. afternoon and Sat. for our T.F. and selected others (Joan, Carole, Susan, Sally, Shelly, Tricia), primarily to deal with "closeted Lesbians and gay advocates in church leadership," on an informal basis. As far as I am aware, nothing at all has been done to plan for this session. Our T. F. time is limited to 2 hrs. Wed. nite and 1½ hrs. on Thurs. a.m. If we do have this post-meeting gathering, someone is going to have to do some fast planning before we get to Marriottsville or take T. F. time to do it there. We also need to make firm plans and notify the non-T.F. persons as soon as possible in order that they can make travel plans.

What I think I'm proposing is that the gathering not happen Oct. 27-28 (unless one of you lets me know immediately that she'll plan it), but that we spend more time thinking about how to do what we want to do. I will not be able to stay past Friday afternoon, though that should not determine what the rest of you do, since the idea for it is basically for closeted folk as I see it. One alternative proposal which I should have written you about long ago is that we go to Kirkridge (in the Poconos, about 1½-2½ hrs. from NYC or Phila.) later in the fall or even early spring for such a gathering, where we can be "safe" from explaining to other COWIM'ers what we're doing, and where we can be very specific about who is invited. Lynne is on the staff there and can make arrangements for us; Bob Raines is anxious to be of help in whatever way to facilitate Lesbian Christians in meeting and doing their thing (he'll be on sabbatical at the beginning of '79, and Lynne is in charge). This is an outgrowth of the "Gay and Christian" conf. at Kirkridge in June, where male-female animosities ran high, and most of the women swore they'd not go back to a conf. with gay men. Carole, Lynne, Martha, and I were the COWIM folk present. Another possibility is for COWIM to co-sponsor, perhaps with Kirkridge and New Ways Ministry (Sr. Jeannine Grammick), the "Lesbian and Christian" conf. there next year. Our T.F. is the logical planning group for such, tho some of the attendees last June were very anti-church-as-institution.

Please call or write immediately and tell me what you think about #3 especially, and let me know if you'll be at M'v'l. for this meeting.

* Nov. 17-19
24-26 > possibly?

Nancy

THE TASK FORCE MODEL: FINDINGS

At the October 1977 COWIM meeting, delegates were asked to complete a questionnaire analyzing the function and success of the Task Force model. Only twenty-two of those present (47) responded, which suggests caution in interpreting the data. Furthermore, this is a summary of a more detailed report on the evaluation and thus lacks the nuances of some of the replies.

Opinions were diverse, and people saw their estimation of the model varying, dependent on which TF was being evaluated. Generally, it was felt that COWIM had made successful efforts in the area of support; this was qualified, however, by those respondents who saw the TF model less effective in affirming women outside the Commission. Responses to COWIM's contribution in advocacy and empowerment were less enthusiastic. Some saw it having little effect in church and societal structures.

Thoughts on areas needing attention clustered around three areas: political concerns (church-society relations, classism, sexism, racism); employment (e.g., the needs of nonsalaried and "lower-echelon" women in ministry); and theology (recognition of God as the source of empowerment). Also questioned were problems in language and imagery, whether there were too great a focus on gay and race issues, and the model's ability to affect change once issues were raised.

In discussing the relationship between the TF model and COWIM's leadership, many people said it broadened the leadership base and encouraged cooperative leadership. There were, however, a variety of positions raised by individuals, ranging from seeing the model as too rigid - to it being diffuse - to it being confusing for new members - to it allowing the stronger Task Forces to steer COWIM away from its stated purpose. Questions were asked about how Task Forces got formed and how it was determined they would continue.

It should be stressed again, in summarizing the evaluations of individual Task Forces, that the number of respondents were few. Almost all TF members felt that membership turnover and discontinuity lessened their efficacy. Those in "Models of Ministry" saw the TF in the process of definition. Those in "Women in Theological Education" pointed to SQAG-related events, the resource guide, and clergy clothing for women as among their agenda items. Those in "Ethnic Women of Color" saw the existence of the TF in itself significant, serving as a reminder to COWIM's members of institutional racism and of the pluralism of ministry and needs. Those in "Employment Issues" looked forward to the then upcoming conference but felt hampered by (lack of) internal leadership and operational difficulties. Those in "Gay Issues" held up their enabling and educational achievements. Those in "Women in Leadership" felt changing membership and difficulty in defining goals limited their achievements.

.../

People, regardless of their TF were asked to evaluate how effective they saw each group on a scale of 0 (ineffective) to 4 (highly effective). Sixteen to eighteen people ranked each TF. The arithmetic mean of the scores given each are: Models of Ministry, 1.7; Women in Theological Education, 2.9; Ethnic Women of Color, 2.9; Employment Issues, 2.0; Gay Issues and Ministry, 3.2; Women in Leadership, 1.8.

In "Additional Comments" individuals asked for orientation for new members; that COWIM consider its structure as a whole and develop a smaller group to work together regularly; and that COWIM clarify its purpose.

Prepared by Adele Smith

Commission on Women in Ministry
March 29-31, 1978
Marriottsville Spiritual Center

3/2/78



The United Church of Christ

GAY CAUCUS

May 27, 1978



To: All on the Caucus mailing list
From: Nancy Krody, co-coordinator

My apology to all of you for our silence since General Synod. Our expenses related to that event wiped out our treasury for some months, then my other involvements (including numerous speaking engagements for the United Presbyterians as they approached their just-concluded General Assembly meeting) simply shoved the Caucus newsletter to the back burner. Motivated now by the postal increase next week, I hasten to write all of you in order to make sure we have your correct addresses before a larger-than-usual issue of the newsletter is sent in the near future.

We are facing a major backlash in both religious and secular realms, as anyone who reads a paper or listens to a news broadcast is aware. At this writing, four American cities have voted to rescind civil rights legislation for a portion of their populations--Miami, St. Paul, Wichita, and Eugene. Similar restrictive referenda are being readied for the ballot in Seattle and the state of California. The General Assembly of the United Presbyterian Church on Monday voted approximately twelve to one to give its presbyteries a "definitive guideline" that "practicing, unrepentant" homosexuals should not be ordained (as ministers or as lay elders and deacons); however, they also urged that no witch hunt be permitted to undo any ordinations already permitted (would that every gay/lesbian U.P. ordained person came out tomorrow!), and urged that civil rights not be tampered with. In our own denomination, Barbara Weller, who led the opposition to the human sexuality study report at General Synod, has now been elected to chair a new group which seeks to oppose UCC gay folk at every turn--United Church People for Biblical Witness. And the publisher of A.D. magazine has proved to be no friend of ours in an anti-ordination editorial and his long refusal to allow Presbyterians for Gay Concerns to advertise in A.D., and his recent inexcusable acceptance of anti-gay advertising (not to mention a cover ad for J.P. Stevens).

On the plus side, we will be represented by Bill Johnson and Jan Greisinger at the June meeting in Dayton of a group of top UCC leaders (including representation from all the special interest groups) to consider mission priorities for the denomination. And word was recently received that the Board of Directors of the United Church Board for Homeland Ministries has initiated a policy of non-discrimination in the area of sexual preference (among other areas) for its non-professional employees. Though we were left out in the planning process for Avery Post's installation as President of the UCC last December, we were able to have our concerns articulated during the day of installation (that, of course, didn't make A.D.--only the originally-planned service went across the country!).

As the most ancient symbol of the resurrection of Christ, the butterfly is a reminder that God's love and grace embraces all persons and that the church has been entrusted with the Good News of liberation.

Now for some organizational concerns of the Caucus. Because of our financial needs in order to get our newsletter out with more regularity, make it possible for our folks to attend such meetings as the one in Dayton (one Caucus representative is fully paid by the denomination; a second can go but must pay his/her own expenses), and try to keep in closer touch with you all, we need to build a firmer financial base for the Caucus. We would like to suggest a system of membership fees as follows:

Caucus membership for UCC members	\$6 per year
Caucus membership (UCC only)--low income	3 per year
Newsletter only (non-UCC)	4 per year

Naturally additional contributions above the listed ones will be greatly appreciated, and most encouraged. In addition, we are asking that if you do not wish to belong to the Caucus any longer, you let us know that so that we may take your name off the list and save the cost for mailings.

You may make checks payable to "UCCGC" and they are endorsed that way. If you need to have tax deductible status, try making the contribution to your local church or conference treasurer with the request that he/she pass it on to us. Consider sharing a portion of your usual church giving with the Caucus.

Since the General Synod meeting last July, Bill Johnson (now in NYC) and I have served as co-coordinators. We hope that enough of you will be present in Indianapolis next year for the 12th General Synod meeting (June 22-26, 1979) that it will be possible to arrange for a pre-Synod and/or post-Synod meeting of the Caucus in sufficient numbers to surface new leadership for the Caucus. We hope at that time to be able to meet with some of our friends in the caucus of the Christian Church (Disciples of Christ) since Indpls. is their home base and the UCC and Disciples are having more serious merger talks during this biennium than previously has been the case. At their national meeting last year the Disciples passed one of the best statements we have seen on homosexuality (as a study document only--and with vocal opposition, to be sure).

We are enclosing a very good leaflet from our friends in the Metropolitan Community Church Washington Office about writing to your Congresspersons about the kind of national legislation we need in the face of what's happening at the local level these days. Use it!

Please return the form below at your earliest convenience. We look forward to hearing from you!

Peace and love to you all,

Nancy

Return to UCCGC, P.O.Box 24005, Philadelphia, PA 19139:

I want to be a member of the UCC Gay Caucus; I am a member of the UCC and enclose a check (or money order) for \$6.00 (or \$3 if low-income). _____

I am not a UCC member, but wish to receive the Caucus newsletter; I enclose \$4. _____

I am enclosing an additional contribution of \$_____ for the Caucus.

Take my name off your mailing list at this time. _____

NAME _____

ADDRESS _____

*If you know others who would
like to be on our mailing list,
put names & addresses on reverse.*

COMMISSION ON WOMEN IN MINISTRY

1978 Finances

<u>INCOME</u>	<u>Budgeted*</u>	<u>Actual</u> <u>(As of 9/30/78)</u>
NCC Denominations and Related Denominations (1)	\$4,960.00	\$5,650.00
Individuals	100.00	-0-
Sales & Subscriptions	300.00	
Resource Packet - Gay Issues & Ministry		176.86
Resource Guide on Women in Theological Ed.		146.00
Registrations, Board and Room	4,700.00	3,090.50
Designated Income		
Women's Interseminary Conference	1,720.00	1,727.06
(Balances Budgeted from 1977)		
Ethnic Women...	340.00	340.00
...Gay Issues...	20.00	20.00
...Leadership	630.00	630.00
Misc.	<u>100.00</u>	<u>-0-</u>
TOTALS	\$12,870.00	\$11,780.42

*Budget developed in early 1977, based on 1976 experience and not revised on basis of 1977 experience.

(1)See Exhibit A.

10/20/78

COMMISSION ON WOMEN IN MINISTRY

1978 Finances

<u>EXPENSES</u>	<u>Budgeted*</u>	<u>Actual As of 9/30/78</u>
Salary & Related Costs	\$1,120.00	\$ 5.00
Travel (Staff & Liaison)	710.00	529.32
Steering Committee meetings	1,200.00	1,337.69 ⁽¹⁾
Bi-annual meetings	4,700.00	2,862.23
Administrative Costs (supplies, telephone, postage, shipping, duplication)	1,650.00	875.33
Publications	700.00	-0-
Revolving Fund....\$500.00		
Brochure.....\$200.00		
Designated Expense		
Women's Interseminary Conference	1,720.00	-0-
Ethnic Women...	340.00	-0-
...Gay Issues...	20.00	154.25
...Leadership	630.00	-0-
Miscellaneous	<u>80.00</u>	<u>5.00</u>
TOTALS	\$12,870.00	\$5,768.82

*See note on Income page

(1)

Includes expenses submitted in 1978 for 1977.

10/20/78

COMMISSION ON WOMEN IN MINISTRY

Denominational Support - 1978

	<u>Commitment</u>	<u>Actual</u> 9/30/78
American Baptist Churches	\$1,000.00	\$750.00
Church of the Brethren	-0-	-0-
Christian Church (Disc. of Christ)	400.00	-0-
Episcopal	-0-	-0-
Friends United	25.00	-0-
Lutheran Church in America	500.00	500.00
Moravian	-0-	-0-
Presbyterian Church US	1,200.00	1,200.00
Reformed Church in America	-0-	-0-
United Church of Christ	750.00	750.00
United Methodist Church	-0-	-0-
United Presbyterian Church USA		
Vocation Agency	1,200.00	1,200.00
*Council of Theological		
Seminaries		1,000.00
*American Lutheran Church		250.00
Anglican Church - Canada		
Church of God		
Seventh Day Baptist		
United Church Canada		
Presbyterian Church Canada		
Unitarian Universalist		
TOTALS	\$5,075.00	\$5,650.00

10/20/78

Callentown, Pa.

April 15 Easter

Kirkbridge 6-7-8 April

Company at K. Rosemary Reuther

COWIM March 21-23-24
Wed Thurs Fri

Kirkbridge - March 24, 25, 26

Embodiment, James Nelson

My Mother, My Self - Nancy Friday

R. Reuther's new book
Phyllis Jubel's new book

Get Anna, Shelley & me together for lunch.



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

475 Riverside Drive, New York, N.Y. 10027 Room 770 (212) 870-2144

William P. Thompson
President

Claire Randall
General Secretary

James W. Gunn
Executive

Burnice Fjellman
Associate Executive

1. *Steering Comm.*
2. *Plenary*
3. *Burnice*

August 28, 1978

955-11:07

Dear Sisters:

It was my plan that this mailing be on the way to you by the middle of August while I was on vacation. When I left August 2 there were still a couple of enclosures expected. On my return to the office today, August 28, these have not yet arrived.

Time is getting short and with a mail strike threatened, the mailing is going out to you "as is". The statements from task force convenors are intended to expedite our next meeting and be of special help to newcomers.

Do read the summary of the March meeting in preparation for the October meeting.

Please return your registration form as soon as possible. It is important that I have some idea as to who is coming. Note the new question about vegetarian meals.

See you soon.

Sincerely,

Burnice

(Ms.) Burnice Fjellman
Associate Executive

BF:cej

Encls.

we recommend that this statement, which approved, be placed on being applied to the Budget at next meeting on Nov. 2-3, 1978.

we are in agreement with the use of the word "as is" in the letter to the Budget

we are in agreement with the use of the word "as is" in the letter to the Budget

~~gov. Bd of the~~ main
subject in America
have voted

essential

[Handwritten signature]

Comm. on W.

oppose

and

Support ~~all~~

Marriottsville Spiritual Center
Marriottsville, Maryland
October 25-27, 1978

Proposed Agenda

3:00p.m.

Singing and Prayer

Steering Committee actions/recommendations

Task Forces: introduce convenors; one sentence statement about business at this meeting

Reports: RCA celebration, SQAG, Women's Inter-Seminary Conference, World Council of Churches meeting on Theological Education, Employment Issues Conference, ERA Update

4:30p.m.

"Getting To Know You" - small group sharing
and total group singing

5:00p.m.

5:45p.m.

Dinner (orientation for "first-timers")

6:30p.m.

Steering Committee (open)

7:00p.m.

PLENARY II

Naming of Nominating Committee

Report, Consultation of Ethnic Minority Women
in Ministry

Report, Funding/Interpretation Committee

8:00p.m.

Task Forces

10:00p.m.

Coffee House

...

Thursday, October 26

8:15a.m. Breakfast

9:00a.m. Task Forces

11:30a.m. Meeting of TF representatives concerning future
CR on human sexuality

12:15p.m. Lunch (Denominational caucuses)

1:30p.m. Caucus - Lay Professionals
Caucus - Ordained Professionals

3:00p.m. Caucus - Ethnic Women of Color

4:00p.m. Caucuses: e.g., CPE, Gay Issues. . .

5:00p.m. HAPPY HOUR

5:45p.m. Dinner

6:30p.m. Steering Committee (open)

7:30p.m. Worship

8:15p.m. CR Native Americans

10:00p.m. Coffee House

Friday, October 27

8:15a.m. Breakfast

9:00a.m. PLENARY III
Task Force Reports
Recommendations, Reports, Actions, Evaluations

11:30a.m. Closing Event

12:15a.m. Lunch - (Steering Committee meets)

1:00p.m. Adjourn

7/31/78

RECOMMENDATIONS
from the
Consultation of Ethnic Minority Women in Ministry

April 20-23, 1978

The Steering Committee of the Commission on Women in Ministry reviewed the attached recommendations* and is referring them to appropriate agencies or organizations for action. The left margin indicates to whom referral is being made. Please note that in several instances more than one body will receive the same recommendation due to overlapping areas of concern. The right margin contains some suggestions from the COWIM/SC for some of the recommendations (COWIM will, of course, review the Steering Committee's referrals at its meeting in October, 1978).

For easy reference, an index (and key) to the referrals is given below:

COWIM: 1, 2, 14, 15, 16, 17, 18, 20, 21

TF Ethnic Women. 7, 8
TF Models of Leadership. . 9, 18, 19
TF Women in Theological
Education. 9, 18, 19

PCL/Denominations: 9, 12, 13, 14, 17, 18, 19

DE&M: 3, 10, 11

NATIONAL COUNCIL OF NEGRO WOMEN (NCNW): 5, 6
(via Emily Gibbes)

ASSOCIATION OF THEOLOGICAL SCHOOLS (ATS):
9, 10, 11, 12, 19

INTERNATIONAL ASSOCIATION OF WOMEN MINISTERS (IAWM): 18

CHURCH WOMEN UNITED (CWU): 4

CAMPUS MINISTRY WOMEN (CMW): 14

*at its meeting, June 2-3, 1978

6/7/78

Consultation of Ethnic Minority Women in Ministry
April 20-23, 1978
National 4-H Center - Washington, DC

The following recommendations were approved in plenary, to be forwarded to the Commission on Women in Ministry for review and possible action.

It was recommended:

/1./ that, affirming this Consultation of Ethnic Minority Women in Ministry, further consultations be held (annually or every three years to be determined), such consultations to include:

- COWIM
- a. a structure to facilitate the identification and affirmation of the unique gifts of the participants; and the sharing of common ministries, individually and collectively, by clergy, lay professionals, and volunteers in an (inter-denominational context?).
(For COWIM an annual consultation is administratively and financially impossible unless co-sponsored with other groups, e.g., denominations)
 - b. an agenda that will provide theological formulation and reflection as a basis for being in mission and ministry.
 - c. resource persons, e.g., theologians, group process facilitators...
 - d. interpreters for those with language needs.
 - e. a planning body comprised of ecumenical and ethnic groups (?), lay professionals, lay volunteers and clergy.
 - f. scholarships available, with clear criteria and adequate time for responses.

- COWIM /2./ that this Consultation support Asian American women in their call for a national convocation for Asian Christian theological reflection which involves on-going, in-depth dialogue - among Asian American women and with scholars, theologians, and significant others including women from Asian countries - acknowledging long Asian traditions and cultures and the unique contributions they contain.
(COWIM affirms the call, but feels it is divisive for COWIM to isolate a particular ethnic group)

DE&M

/3./

that NCC sponsor (and fund) a national seminar/workshop on Christian Education in 1979:

- a. involving all its member communions
- b. for whole life span
- c. intentionally involving women, youth, lay, Asian scholars
- d. which acknowledges whole family as unit to be nurtured
- e. developing new methods of program which really reach people where they are
- f. calling on PACTS to convene the event

(COWIM cannot sponsor and fund a conference for a particular ethnic group; suggests a list of 1979 CE events be shared)

CWU

/4./

that an interdenominational Consultation for Hispanic women be held, either national or regional

1. to share ethnic theology
2. for leadership training - skill building, strategies, etc., this is to include women at the local church level
3. seminarians and other Hispanic persons in leadership roles should be used as resources to accomplish 1 and 2.

(focus is on women in local churches, i.e., volunteers)

NCNW

/5./

that interim committees be established from this Consultation to organize national level organizations for each group of ethnic minority women in ministry, such organizations to address themselves to the issues of each respective group including the following:

- a. clearing house for resources pertaining to women (e.g., a speakers bureau)
- b. advocacy
- c. networking and communications
- d. enabling representation of women on denominational boards, agencies, etc.

(5 & 6 are related; both can be affirmed, but facilitating them is difficult for COWIM; requires organization and staff)

NCNW

/6./

that the sisters assembled at this Consultation become an interdenominational network of ethnic minority women in ministry by which we can support each other through:

6. cont.

- a. correspondence
- b. multi-lingual newsletter
- c. pooling leadership resources
- d. utilizing present denominational/ecumenical resources, publications...

COWIM
TF/EW

7.

that the NCC COWIM and its Task Force on Ethnic Women of Color in Ministry place renewed emphasis on strategies and actions to provide women church workers with a listing of women in national, regional and local advocacy positions for empowerment of women, within their respective denominations.

(TF on Ethnic Women is working on networking; difficult to get beyond known denominations)

COWIM
TF/EW

8.

that the NCC COWIM and its Task Force on Ethnic Women of Color reach out to women in ministry in storefront and independent churches, and organizational structures, which are not affiliated with the NCC, for full participation in the total work of women in ministry.

COWIM TFs
Models of
Leadership
and
Women in
Theological
Ed.,
PCL/Denominations,
ATS

9.

that leadership/training be encouraged and strengthened in the following ways:

- a. through strategies so that those who are concerned accept responsibility for the enlisting of leadership for the churches;
- b. denominations to provide support for seminarians in addition to what the seminaries provide;
- c. denominations to monitor placement of seminary graduates, particularly with regard to women;
- d. development of international student associations on each seminary and university campus with regard to ethnic students from various countries;
- e. creation of study situations on campuses whereby ethnic students may share and understand each other's culture;

/9./ cont.

f. encourage all persons, laity and clergy, to study a second language and culture to facilitate cross-cultural worship.

DE&M,
ATS

/10./ that seminaries be sensitive to the needs of Hispanic lay and ordained women in the areas of language, culture and theology.

DE&M
ATS

/11./ that, because Christian Education is defined as more than Sunday school and youth work and is a process for helping to equip the saints for ministry and mission in the world, a creative, experiential course in Christian Education be made a required course in all seminary education.

PCL/
Denom.,
ATS

/12./ that this Consultation affirm the need that ethnic women of color be represented at every level of the theological education process:

a. as members of boards of trustees of denominational seminaries;

b. as members of the faculties of denominational seminaries;

c. as members of administrative/executive staffs which make policy;

d. as candidates for doctoral degrees and as recipients of funds and scholarships made available for ethnic minority women who wish to pursue doctoral studies;

and that the Black women represented here seek to implement these concerns in the all-Black communions.

PCL/
Denom.

/13./ that (a) denominations begin now to plan for full-time employment of its ordained ethnic women of color: DCEs, and other women certified for Christian ministry with salaries commensurate with their training and experience, and (b) internships for field placement be provided interdenominationally for seminarians who are ethnic women of color.

- COWIM /14./ that the Consultation affirm the need (a) to cultivate, support and encourage ethnic women and youth of color to enter professional ministry; (b) through affirmative action to upgrade women in the organizational structures of denominations and their offices and judicatories in order for ethnic women of color to be represented at every level of the Church.
- COWIM /15./ that as women in ministry we become more conscious about using inclusive images in our naming of God, in the selection of hymns and in resources used in worship. *(Ad hoc group within COWIM can perhaps collate materials already in existence and prepare a packet; caucus suggested for October)*
- COWIM /16./ that as sisters of color, we support the creation of a study and action task force that will enable the superceding of the imagery of "dark as bad, light as good" by other imagery and that will help put the imagery of God (male) alongside other imagery which is positive. The new language and imagery will impact and be used in curriculum, worship resources, etc.
- COWIM /17./ that, whereas, Native American women are few in number in employment and policymaking positions in the churches, COWIM actively seek ways to bring about equality for Native American women in the churches. *(Carolyn Ray from Consultation to be invited to October meeting)*
- COWIM /18./ that there be sensitizing experiences for laity at the parish level to help increase awareness of the gifts of women clergy. *(COWIM to consider sponsoring a day of national awareness of women in the pulpit - a "Women speak Day" á la Seattle)*
- COWIM /19./ that COWIM facilitate the recognition of women in ministry, both lay and ordained, by the study of current trends in ministry toward the end of preparing women in ministry to be effective in new and emerging forms of ministry.
- PCL/
Denom.,
CMW
- TF/ML
TF/TE
PCL/Denom.
ATS

/20./ that

COWIM

Whereas, Our Christian faith proclaims that, "There is neither Jew or Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus";

(An ERA update at October COWIM meeting, ERA information to go with mailing to Consultation participants)

Whereas, employment is a reality for most women, and that 47% of all women over 16 years old are working women;

Whereas, about one out of every six families is headed by a woman and most of these are the sole sources of family income;

Whereas, ethnic women of color suffer from the additional oppression of sex and class, and as women have no legal rights under the Constitution of the U.S.;

the women of this Consultation (a) become informed about how the Equal Rights Amendment will affect our lives; (b) support the ratification of the Equal Rights Amendment.

COWIM

/21./ that

Whereas the people who are the aboriginal inhabitants of the United States and who were made and given citizens' rights by congressional action only in 1924;

(COWIM should pass resolution supporting Native American efforts, and the "Longest Walk"; suggest CR on Native American concerns at October meeting)

Whereas the Native Americans who by virtue of treaties made with the "Great White Father" gave up all of the land which they formerly occupied on this continent and were moved onto small areas of land called "reservations" or "Indian country" are now in danger of losing all of the benefits promised them in those treaties which were to last for "as long as the grass grew and the rivers flowed" because of pending legislation asking that the United States government void and cancel all of the treaties ever made with Indian tribes;

We challenge our Sisters of color to become informed about the issues confronting the Native Americans and to disseminate such information throughout your particular groups;

Specifically we ask for your support of the Longest Walk through such means as prayer, housing, donations of food, clothing or finances and to join with us in lobbying for the defeat of the following bills: HJR 1 Meeds, HJR 205 Dingell, HR 4169 and SB 842 Cohen/Muskie, HR 9736 Cunningham, HR 9054 Cunningham, HR 9951, SB 1437, HR 9950 Meeds.

6/7/78

COMMISSION ON WOMEN IN MINISTRY

Marriottsville Spiritual Center

Marriottsville, Maryland

October 25-27, 1978

R E G I S T R A T I O N

(Please read INFORMATION pages before completing this form.)

/YOUR NAME/ Rev. Marge Ragone

ADDRESS 5 Junction St.

Providence, R.I. ZIP 02907

Telephone (401) 272-9247 (office) Same (home)

Denomination/Agency Metropolitan Community Church

Yes ☒ No ☐ I will attend the COWIM meeting, October 25-27, 1978.

Yes ☒ No ☐ I will need transportation from air or train terminal to the Spiritual Center. (See information pages for instructions).

Airline and Flight # _____

Arrival Date: _____ Time: _____ a.m. _____ p.m.

Terminal: ☐ Baltimore-Washington International
Airport (no other)
☒ Baltimore Train Station

Yes ☐ No ☐ I am driving to Marriottsville Spiritual Center.

Yes ☐ No ☒ Is this your first meeting?

Yes ☐ No ☒ Reserve lunch for me on Wednesday, October 25. (No reservations, no lunch).

Yes ☐ No ☒ Vegetarian casserole/menu requested.

Yes ☐ No ☐ Check enclosed (make check payable to Professional Church Leadership).

Yes ☒ No ☐ Bill the following person for my expenses at this meeting. PLEASE PRINT

NAME [REDACTED]

DENOMINATION/AGENCY _____

ADDRESS _____



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

475 Riverside Drive, New York, N.Y. 10027 Room 770 (212) 870-2144

William P. Thompson
President

Claire Randall
General Secretary

James W. Gunn
Executive

Burnice Fjellman
Associate Executive

November 9, 1978

November 9, 1978

To Whom It May Concern:

This statement is to certify that I received
from Marjorie Ragona sixty-three dollars (\$63.00)
in payment for registration, board and room for
the meeting of the Commission on Women in Ministry,
October 25-27, 1978.

(Ms.) Burnice Fjellman
Associate Executive

Burnice Fjellman
Associate Executive



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General Secretary

James W. Gunn
Executive

Burnice Fjellman
Associate Executive

November 9, 1978

The Rev. Marjorie Ragona
5 Junction Street
Providence, RI 02907

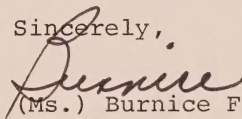
Dear Marge:

I'm sorry the attached receipt statement has
been so long reaching you.

I went immediately from COWIM to the Clergy
Couples Consultation which lasted until November 2.
I'm in the office two days this week beginning the
followup work on COWIM, the Consultation and related
items.

It was good to be with you again and thanks
again for the worship service.

Sincerely,


(Ms.) Burnice Fjellman
Associate Executive

BF:cej
Encl.



campus Ministry Women

CMW CORE COMMISSION

West - Rev. Patricia De Jong
1798 Scenic Ave., PSR
Berkeley, CA 94809

Ms. Jennifer Konecny
University of Santa Clara
Santa Clara, CA 95053

Central - Rev. Ann Marie Coleman
Guild House, 802 Monroe
Ann Arbor, MI 48104

Ms. Karen Smith
P.O. Box 160
Emporia, KS 66801

East - Sr. Georgie Landrigan SC
225 Walden St., Apt. 5E
Cambridge, MA 02140

Ms. Betty Short
100 Bryant St., NW
Washington, DC 20001

South - Dr. Louise Spears
532 N. Park Lane
Jackson, MS 39206

Rev. Carolyn Stapleton
Emory University, Drawer A
Atlanta, GA 30322

At-Large - Rabbi Laura Geller
Hillel, 3300 S. Hoover
Los Angeles, CA 90011

Sr. Mary Emma Hadrick OSP
330-21st St., NE
Washington, DC 20002

Rev. M. Elaine Myles
1827 Darrow Avenue
Evanston, IL 60201

Ms. Sandy Winter Park
2317 LeConte Ave., Apt. 3
Berkeley, CA 94709

CMW COORDINATOR

Ms. Rosemary Kutz
1631 Western
Topeka, KS 66604
(913) 235-9002

CAMPUS MINISTRY WOMEN IS A NATIONAL ORGANIZATION OF CATHOLIC, PROTESTANT AND JEWISH WOMEN, WORKING FULL AND PART TIME, PAID AND VOLUNTEER, AS PROGRAM STAFF, SECRETARIES, DIRECTORS, OFFICE MANAGERS, PROFESSORS, CLERGY, SPOUSES, STUDENTS AND BOARD MEMBERS IN MINISTRY TO HIGHER EDUCATION. WE ARE A NETWORK TO EMPOWER WOMEN TO BE EFFECTIVE MINISTERS IN COLLEGE AND UNIVERSITY SETTINGS. WE ENCOURAGE AND SUPPORT THEIR WORK SO THAT THE TOTAL MINISTRY OF THE RELIGIOUS COMMUNITY MAY BE ENRICHED.

ANY WOMAN ACTIVE IN THE ON-GOING WORK OF CAMPUS MINISTRY CAN BELONG TO THE ORGANIZATION. WE WELCOME MEN TO SUPPORT OUR WORK AS ASSOCIATE MEMBERS.

priorities --

CONSTITUENCY DEVELOPMENT

- * Discover and gather women regionally and nationally within our several traditions who are working in campus ministry.
- * Listen to their needs and support them in their ministry.
- * Serve as professional resources to women as they locate and acquire positions, carry out their ministry, develop their skills and/or careers.

COMPETENCY DEVELOPMENT

- * Provide learning and growth experiences oriented toward the specific needs of women doing campus ministry and the field of campus ministry as a whole.
- * Provide educational experiences for women as they develop the skills of ministry.
- * Discover and highlight the special skills of women as campus ministers.
- * Enable women to participate in the development and teaching of feminist theology.
- * Provide a forum for the sharing of campus ministry programs and resources.

ERADICATION OF MINORITY OPPRESSION

- * Women who have experienced oppression because of racism, religious bigotry, their sexual preference or other forms of tyranny are a high priority for CMW constituency development and advocacy support.
- * The allotment of the organization's money for projects and development will be in those areas where the majority of women's concerns intersect with those in double jeopardy by race, religion or national origin.

CHALLENGING THE CHURCH AND HIGHER EDUCATION TO INCORPORATE WOMEN MORE FULLY INTO RELIGIOUS AND CAMPUS STRUCTURES

- * Support public affirmation and use of the competencies of women.
- * Advocate the hiring and promotion of women and provide grievance and crisis intervention.
- * Assist in funding and encouraging local projects by and for women.

INTERFAITH CO-OPERATION

- * Provide opportunities for the expression, celebration and utilization of the resources and diversity of our traditions--affirming their uniqueness while promoting interfaith co-operation and dialogue.
- * Serve as a communication link through newsletters, other publications and meetings.
- * Develop feminist theology which reflects our interfaith awareness.

PERSONAL GROWTH AND DEVELOPMENT

- * Support and challenge each other as we strive to deal with our isolation and uniqueness.
- * Create community among women which will enhance our ministry to heal the isolation experienced by people on our various campuses.

membership --

CAMPUS MINISTRY WOMEN MEMBERS receive

- * the bi-monthly newsletter
- * an annual directory of CMW members and associates (each fall)
- * notice of CMW regional and national gatherings
- * reduced registration fees at CMW sponsored events and some events of other campus ministry professional associations
- * opportunity for support and exchange of ideas
- * advocacy for women's issues within the wider state and national campus ministry circle of organizations

.....
MAIL TO: CAMPUS MINISTRY WOMEN, c/o Rosemary Kutz, 1631 Western, Topeka, KS 66604

_____ \$50 - institutional membership	_____ \$25 and up - supporting associate membership for (some of our best friends are) men
_____ \$25 and up - supporting membership	_____ \$15 - associate membership for men
_____ \$15 - regular membership	_____ \$10 - newsletter only for institutions
_____ \$5 - unemployed and/or poor women	

NAME _____ PHONE _____

ADDRESS _____

Contributions to Campus Ministry Women are tax-deductible.



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



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President

Claire Randall
General Secretary

James W. Gunn
Executive

Burnice Fjellman
Associate Executive

January 5, 1979

Dear Friends:

Enclosed is a booklet of pictures and commentary from the Consultation of Ethnic Minority Women in Ministry held April 20-23, 1978. As is indicated in the preface, the commentary represents the reflections and observations of one person and is not an official report.

This booklet is being sent to participants in the Consultation, members of the Commission on Women in Ministry, members of the Program Committee for Professional Church Leadership and those who supported the Consultation financially. We hope the pictures and commentary, together with the exhibits, will communicate something of the excitement and potential of the consultation. As long as they last extra copies of this booklet are available at \$3.00 each.

Participants in the Consultation and PCL Program Committee members have received copies of the recommendations from the Consultation. The platform addresses have also been made available in a booklet (at \$1.50 each). Anyone wishing either the addresses or the recommendations (no charge) may order them from this office.

We regret the delay in getting this booklet to you, but circumstances beyond our control prevented us from completing the project until now.

Many thanks to all who supported the Consultation by your presence or your contributions.

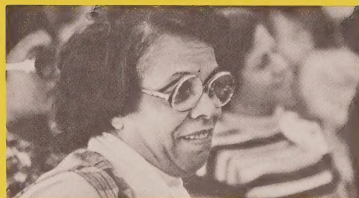
Best wishes for an eventful and meaningful 1979.

Sincerely, for the Planning
Committee

Mary Isaac
(Mrs.) Mary Isaac

Burnice Fjellman
(Ms.) Burnice Fjellman

MI/BF/cej
Encl.




*Consultation of Ethnic
Minority Women
in Ministry*



PREFACE

The Consultation of Ethnic Minority Women in Ministry was three years in the making. A feasibility study (funded by the United Methodist Church) was the first step, followed by authorization by the Commission on Women in Ministry and the appointment of a Planning Committee.

The primary responsibility of the Planning Committee was to coordinate the planning for the Consultation, seek funding, evaluate the results and publish the findings.

Funding was provided by the Fund for Theological Education, Church Women United, the Roblee Foundation and six denominations: Church of the Brethren, the Christian Church, Presbyterian Church U.S., United Methodist Church, United Presbyterian Church USA and the United Church of Christ.

The Consultation was successfully held in April 1978. Twenty-one recommendations resulted and have been referred to appropriate offices for possible implementation. They have also been sent to the participants in the Consultation as part of a report to them. The major addresses at the Consultation have also been made available to them. Participants were asked to evaluate the Consultation (see Exhibit A) and to complete a questionnaire from which a profile of the participants has been prepared (see Exhibit B).

The Planning Committee further decided that a so-called "popular" report should be prepared to share not only with the participants but with all who had supported this project of the Commission on Women in Ministry. Katie G. Cannon, a clergywoman of the United Presbyterian Church USA and a member of the Administrative Faculty of the New York Theological Seminary, was asked to attend the Consultation to observe and reflect on the proceedings. This booklet is the result of her observations and reflections on what she saw and heard.

We hope this story in word and picture will communicate to you the essence of the Consultation from the perspective of one person.



PLANNING COMMITTEE

Luz Bacerra, CC (Disc.)
Asian, Co-Chairperson

Joan Bordman, Epis.
Native American

Douglas Fitch, UMC
Black

Burnice Fjellman, LCA
Staff PCL, White

Mercedes Garcia, UPCUSA
Hispanic

Mary Isaac, UPCUSA
Black

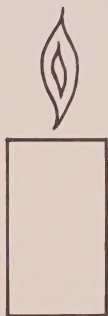
Lynne Josselyn, UMC
White

Lydia Kalb, LCA
Hispanic

Heleen McKune, UMC
Black, Co-Chairperson

Kathy Thomas-Sano, UMC
Asian

photographs and design by dick read for the national media center fdn.



COMMISSION ON WOMEN IN MINISTRY

Professional Church Leadership, Division
of Education and Ministry

National Council of the Churches
of Christ in the U.S.A.

OBSERVATIONS AND REFLECTIONS

Katie G. Cannon

There is an increased interest within the Christian Church concerning the theological imperatives that operate among ethnic minority women in ministry. There is also a growing concern about the source of hope of women who have been oppressed, dominated, used, and limited because of color and gender, and yet continue to struggle for liberation and maturity in Jesus Christ. This report is an attempt to summarize the first Consultation of Ethnic Minority Women in Ministry, to enunciate some of the unchaining concerns expressed in the four ethnic caucuses, and to share the rich and unique faith for doing contextual theology in our particular communities, as articulated by the resource persons.

The Consultation

Some 200 women from the Black, Hispanic, Asian and Native American communities from across the United States, Puerto Rico, and Africa attended the first Consultation of Ethnic Minority Women in Ministry in Washington, D.C., from April 20-23, 1978. There was great diversity among the women. We came from different backgrounds with different circumstances. We represented a wide range of educational, cultural, and religious traditions. According to our social-economical status, we had various tastes, sentiments, and ideals. The level of political consciousness ran the whole gamut, from pluralistic-global awareness to insular-particularistic attitudes. Yes, there was a wide range of variety within the Consultation and the dynamics created by this diversity is summed up in the evaluating comments by the participants.

Most of the women appreciated the broad range of participants.

This type of diverse Consultation is very much needed. It was my first time ever meeting a representation of

The Rev. Katie G. Cannon is a member of the United Presbyterian Church USA and on the Administrative faculty of the New York Theological Seminary.



Christian women from the Black, Hispanic, Korean, Chinese, Japanese, Filipino, Native American, Costa Rican and African communities. And the real blessing was that we had time to reflect on feminist theology together.*

Another woman expressed a similar opinion.

This Consultation has given me insight into the problems of ethnic women in the U.S.A. I have come to appreciate the various ethnic groups. This meeting has also provided me an opportunity to get to know more ethnic people than I have ever known before. Some of the ethnic groups I had only read about. Now, I have seen, touched, and have associated with them for three days.

Other women described the consultation as a “peak experience,” due to the gathering of so many women from so many places and levels of society. “The input by the Native American and African women added a much needed dimension to this meeting.” Several women explicitly had split emotions about the diverse mixture of people.

There was a great sense of celebration and affirmation of each other — especially for those like myself who exist in isolation from other ethnic minorities. It was an inspiration to meet dedicated Christian women — young and old — who are preparing for the ministry. However, I believe the looseness of the structure within the consultation was intentional due to the various groups present, but I would have liked to have had more in-depth discussions leading to concrete resolutions.

In contrast, another woman wrote about the frustration felt by a few of the participants concerning the overload of the various groups present.

*The quotations in this report have been selected from a questionnaire designed by the writer specifically for this Consultation.

The greatest problem was the fact that the Consultation was trying to be too inclusive in accepting women in wide areas of ministry. It would have been much more productive and creative to have limited the participants into professional-interest groupings. Indiscriminate grouping caused more problems in frustration and psychological ego-traumas due to lack of clear objectives. We need to be conscious of the putdowns of either end of the educational-professional spectrum.

A third-year seminarian had this to say:

It was an extremely worthwhile consultation; however, as a person planning for the ordained ministry, it did not meet my needs. The challenges, fears, and responsibilities of being a pastor, regardless of the “priesthood of believers,” are quite different from those of being lay ministers. The women wanted so desperately to be inclusive of all who were present and, therefore, would not permit the examination of professional ministerial differences.

An ethnic woman who works as a denominational executive made this observation:

The consultation was a good idea! Unfortunately, it was not as well planned as I would have liked. There was too much unstructured time that was not properly utilized because there was no testing of expectations of the participants prior to or after they arrived. Also, it is tragic that women with skills, knowledge and experiences that these women have, did not get a chance to share their strengths with each other so that we could have worked together on specific problems.

In spite of the different opinions in the evaluation, the common ground operative throughout the Consultation was our oneness in Jesus Christ. A woman who had traveled extensively in Africa, Asia and South America summed up the unifying force in this manner:

God loves everybody, and if God didn't — I wouldn't bother serving Him.

Another participant also pointed out her understanding of our bond of sisterhood.

Ethnic women are so isolated. Some of the woman here are just like me. We had never seen ethnic clergywomen before. This consultation allowed us to forget our loneliness and experience the love of the community of God.

UNCHAINING CONCERNS

Ethnic minority women have been discriminated against more than any other segment of the American population. As women of color, we have been systematically excluded from the mainstream of society. The intersection of racism and sexism has forced us in varying degrees to face

. . . discriminatory employment practices, degrading welfare systems, stereotypic images in media and advertising, exclusionary credit and lending practices, deteriorating housing conditions in our inner cities, and non-representative political representation.

These realities are brutal and stifling. And yet, ethnic minority women in ministry refuse to be locked into perpetual relationships of oppression. The prayers, songs, testimonies and sermons shared during the Consultation witnessed to patterns of faith peculiarly our own. In other words, as ethnic women in ministry we testified to our faith in Jesus Christ as the unchaining hope which lifts us up out of the historical patterns and cycles that we grapple with day by day. The Consultation provided an opportunity for all of us to expand our growing edges of faith and determination as we face the manifold presence of suffering and oppression in our local communities and churches.

Below are summarized statements of the unchaining concerns originated within each of the ethnic caucuses during the Consultation.

Black Caucus Concerns

The Black Caucus stressed the parallelism between Queen Esther in the Old Testament and the role of the black women in ministry today.

- a. Black women in ministry must combine feminism in order to be effective religious leaders,
- b. Black churches must minister to the whole community as well as particular congregations,
- c. Leadership training is a necessity. Our mission has to move from a crisis-solving ministry to intimate partnerships between clergy and laity,
- d. As Christian women we cannot permit the oppression of ageism to exist in our communities because faith in God has ordained otherwise,

Regardless of our age, we stay young doing the Lord's service. When you get old, people want to shunt you off. If the Lord puts you here to do a ministry, He will see you through. Let us hold on to what we have now so that nothing can get in our way. We have to be agents as we return to our homes, sharing the blessing that God has given to us — to go out again and meet up with Black women — always appreciating the opportunity.

A comment from a 70-year-old Black woman who lives in a home for retired ministers

- e. We must save our children through unity and community,
- f. Since Christian Education is the ongoing process of equipping the saints for ministry, there needs to be a mandatory, creative, experimental course in all seminaries,
- g. Black women share similar roots and common oppressions with other women of color, but periodically the caucuses need to separate in order to unite permanently.



Asian Caucus Concerns

The Asian women's concern was threefold: history, experience, and future expectations.

- a. The mission and mandate of the Asian Churches have changed since the 1940's after more than 100,000 Asians, of which two-thirds were U.S. citizens, were forced into concentration camps,
- b. The Asian Church provides supportive services for her constituency: teaches survival skills, prepares members for better job opportunities, educates members of their rights as responsible Christians in this society,
- c. Diversity and plurality within our own caucus lead us to a readiness in accepting others,
- d. Our children are our hope for the future — "The children are travelers of the road we are now building."

Christian Education is crucial for us to grow and in order for us to have the Gospel alive within us at all times. As women of color, we see a need. We hear a cry for ministers who not only know theological rhetoric but who possess skills to programmatically implement liberation theology into the basic rudiments of Christian Education.

A comment from an Asian woman from Tennessee

- e. There needs to be more ethnic awareness among ethnic women,

Even with the large turnout of Asians at this Consultation, some of our other Third World sisters made "Freudian slips" of omitting Asians when listing the ethnic minority women present, both in conversation and presentations.

Comment from an Asian woman from California



Native American Concerns

The Native American Caucus also included Alaskans and Native Hawaiians.

- a. We are always the minority among the minorities. We seek understanding of our roots and our problems, and sensitivity in seeing the injury of our people,
- b. Prayer is an essential part of life,
- c. Songs are vital to our religion. We have no music except that in our hearts. There are 600 tribes with 600 different languages. Many of the tribes have no written language, they use no hymnbook. However, we believe

You who follow God, be happy, be joyous; You who walk along with Jesus, be happy, be joyous; He gave you life and you are saved, be joyous.

- d. There are no Native American clergywomen. How do we get the word out for women to pursue theological education?
- e. Too often, we have to consume ourselves with the white reality in order to raise funds and obtain financial support for our people.



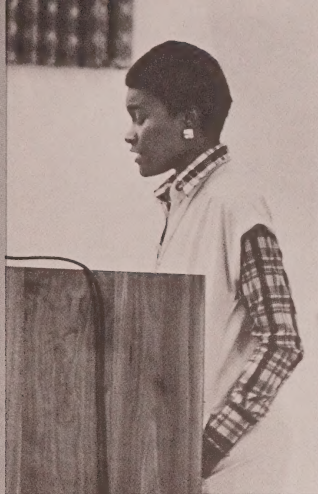
Hispanic Caucus Concerns

The Hispanic Caucus focused on the supportive network within the Spanish-speaking communities.

- a. Even in the midst of oppression, the eye of the storm is always peaceful and worth living and singing about,
- b. Spanish-speaking ministers are needed in the local parishes. So many of our Hispanic clergy receive seminary education and then move on to white congregations as associate ministers,

Seminaries don't have to be bleaching vats for women of color. We can bring our own cultures with us and enhance the richness in those predominantly white institutions.

Comment from Hispanic seminarian



An African woman captured the taproot of all our un-chaining concerns this way:

Throughout the Consultation God has been accepted as the Head. I pray that as women in ministry, we don't suffer from "cold feet."

RESOURCE PERSONS

Each of our resource persons lifted up discernible norms, patterns and motifs, without undermining the rich individualities of each woman's ministry.

Betty Witherspoon-Webb

As the keynote speaker, Betty Witherspoon-Webb, (Black, Senior Administrative Analyst and Fair Housing Officer for the Housing Authority of the City of Los Angeles) raised the probing question that resounded throughout the consultation. "We can build coalitions, but can we build a community of laity?" She urged us to build supportive local communities, by raising pertinent questions, discovering relevant definitions, and forming tentative answers, so that the ministries of ethnic women can be rooted in the essential theological concerns of our people. She also suggested seven steps for building a new community among ethnic women.

1. Act within our principles,
2. Understand responses to goals,
3. Assume basic honesty,
4. Anticipate each other's fears,
5. Recognize legitimate conflict,
6. Encourage direct feedback,
7. Establish a norm of openness.

Betty concluded her presentation with a four-point challenge as to the meaning of the Gospel in our lives: to burn through, to challenge, to call all to accountability, to make us into a

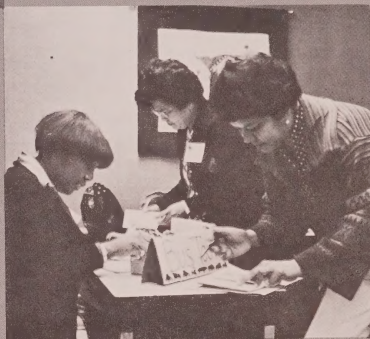


Exhibit A
EVALUATION RESPONSES

Number of participants — 177

Number of responses to Evaluation — 65

1. Did you enjoy this Consultation?

Yes: 61 No: 2 No answer: 2

2. How would you rate this conference?

Excellent: 16 Good: 39 Fair: 8 Blank: 2

3. Would you like another conference like this one?

Yes: 64 No: 1 (Not exactly like this,
but the next step)

4. What did you like best about this conference?

- opportunity to meet as ecumenical and international group of women
- excitement in feeling the developing strength of women
- varied caucuses
- unity among women
- diversity in roles
- where women are in various roles in our society and church structures
- to be with people of different ethnic heritage
- Betty Witherspoon Webb
- resolutions and interest groups
- fellowship
- all participated
- excellent accommodations
- speakers
- number of different ethnic women
- sensitivity of women
- openness
- diversity of women
- ethnic music
- age variance
- sharing struggles of women
- aware of others needs
- worship services
- ethnic sharing

- atmosphere of freedom and community
- a true feeling of sisterhood
- design had enough flexibility

5. What did you like least?

- response to theological presentations should happen right after the presentation
- long Saturday afternoon break
- reports vague and verbose from observers
- no clear division between plenary and recommendations
- no time to deal with pertinent issues
- transportation from airport
- lack of structure
- issue groups
- tour of Washington
- people were not very friendly at first, especially at reception desk
- no time for response
- not enough "meat" built in agenda
- financial help not available
- no breaks between sessions
- lines of communication weak
- mental exhaustion by Friday evening
- time wasted to define ministry
- sitting all day
- when we got sensitive and unruly
- time schedule
- some racial overtone
- lack of time to deal with gut level issues

6. What could be added to make future conferences more meaningful to you?

- structure small group meetings
- caucus by occupation, i.e., pastor, minister of education, etc.
- more time to deal with problems of women in ministry
- task oriented groups with experienced leaders
- more Native Americans

- more on lay women
- informal introduction of people present
- clear instructions for issue groups
- more representation from United Church of Christ
- learning sessions
- "casual" conversation time built in
- a follow-up of this Consultation
- more selective in establishing guidelines for participants
- goal directed structure
- more church services
- specify clearly the purpose
- invite more Catholic women
- time for brainstorm and problem solving
- guides to practical skills development
- information seminars
- skill building workshop
- more structured socializing
- time for personal struggle
- rap session
- personal counseling
- information or expectations from participants
- data on ethnic women made available
- rough outline of program provided to all participants
- advance detail information given to participants on cost from airport, etc.
- Bible study

7. Other comments:

- continue consultation annually, it's important!
- you did a tremendous job for the first try!
- advertise more
- learn songs of the different ethnic groups
- develop regional system for consultation and effective support



Exhibit B

PROFILE OF PARTICIPANTS BASED ON SIX QUESTIONS FROM THE QUESTIONNAIRE



Number of participants — 177

Number of responses to questionnaire — 50

3. Ethnic Group:

Asian: 27 Black: 44 Hispanic: 13 Native American: 3

5. Age Group:

Under 18:	1	35 - 44:	20
18 - 24:	5	45 - 50:	18
25 - 34:	23	50 and over:	21

6. Married: 46 Single: 24 Widowed: 9 Divorced: 10

7. Secular employment:

Yes: 30	No: 59
Student: 17	High School student: 1
	Retired: 6
	Self-employed: 2

8. (Secular) occupational title:

Placement Coordinator
Supervisor of Records, Juvenile Detention Center
Consultant to University of California Regents
Committee on Social Responsibility in Investments
Teacher, Public School
Public School Teacher, Music and Resource
Social Studies
Occupancy Specialist (low rent housing) HUD
Part-time Librarian
Bilingual teacher aide
Nurse
Coordinator, Immigrant Services, Human Concerns
Department, Maui, Hawaii
11 Elementary School Teachers
Coordinator of Information and Publications
Payroll Clerk
Mayor — Liberia
Community Outreach Technician, Coswell Center
(Mental Retardation) Institute

Legal Secretary
Library Circulation Administrator for the Biddle
Law Library, University of Pennsylvania
Graduate Assistant, School of Medicine
Professor, Music Education
Associate Dean of Career Education and
Cooperative Education
Director, Urban Living Project
Commissioner, District Court of Maryland
Development Director, YWCA
Consultant, Adult Education
Equal Employment Officer
Music teacher
University teaching
Personnel — Office Manager
Newspaper salesperson and carrier

9. Denomination:

American Baptist Churches	2
African Methodist Episcopal Church	2
African Methodist Episcopal Zion	2
Christian Church (Disciples)	16
Christian Methodist Episcopal Church	1
Episcopal Church	8
Lutheran Church in America	2
Lutheran Church/Missouri Synod	1
Mennonite Church	1
Pentecostal Church	3
Roman Catholic Church	1
United Church of Christ	3
United Methodist Church	40
United Presbyterian Church USA	7
Unitarian Universalist Association	1

Church Occupation Information

Communications Assistant
Coordinator of Women's Work
Director of Asian and Native American Ministries
Pastor/Christian Broadcasting Inc. — Director
Administrative Assistant

Director, Family Ministries
Program Associate, Board of Education and
Publication
Campus Minister
Director of Minister's Wives
Director of Christian Education
Executive Director, Wesley Rankin Community Center
Coordinator, Professional Recruitment
Pastor
Lay Associate
Program Coordinator, local church
Broadcast Administrator/Pastor
Administrative Pastor
Associate Pastor
Secretary for Minority Concerns
Assistant Professor, Christian Education
Director, Interpretation, Division of Overseas
Ministries
Director, Social Involvement, Department of
Church Women
Development Coordinator (public relations)



new family. Betty pointed us to the essence of her theology when she said:

I want to demonstrate the work of the Lord by taking the Lord's yoke upon me; it is not easy but the burden is light.

Roy Sano

Based on responses from each of the four caucuses, Roy Sano, (Asian, Director of the Asian Center for Theology and Strategies, in Berkeley) was the highlight of the consultation. He received a rating of "excellent" from the majority of the women for his theological presentation.

Roy began his discourse with several cautions. Do not bury the ethnic church. Do not buy into the rightness of whiteness. Beware of internalized forms of neo-colonialism.

Remember

Where the Spirit of the Lord is — there is freedom.

He continued by pointing out the theological differences between mainline denominations and ethnic liberation ministries. In the former, salvation is concerned with regeneration and revival. But in the latter, salvation is based on relevance, renewal, and reconciliation in order that genuine redemption can occur. An ethnic theology of liberation must be concerned with evangelism, education, worship, and social services. Like Moses, we must recover our ethnic identity and confront the contemporary Pharaohs. Jesus Christ liberated us from terrorizing elemental spirits and therefore, it is our responsibility to overcome structures of tyranny. We must free ourselves of those stereotypical laws supposedly sanctioned by God which serve as grave diggers for the ethnic church.

For instance, ethnic theologies of liberation understand the Eucharist account in Luke 22:16-18 to be an invitation for our people to participate in a celebration of integrity. This ceremony is two-part. It proclaims the absence of Jesus Christ and our hope for the time when the Lord of Hosts will come to establish a reign over the neo-colonialism that exists in large measure today. Our struggle for survival

has been long and we want to say that it is over but the Communion Service should emphasize that our struggles are not over and our cry is for our Lord to come: Kum Ba Yah; Come, Lord Jesus. Whenever we participate in this sacrament, we need to leave a gap, leave the circle unfinished, so as not to pretend that our society is inclusive and complete.

Ethnic minority women involved in contextual theology cannot afford to be mono-cultural. We must strive toward multi-cultural awareness. Our ancestral roots are operative in all of us. We bring a dimension of international impact of our ministries. Our heritage makes us global Christians. When the atom bomb is dropped in Japan, we feel the results here in the States. When the government in Chile changes, it affects our neighbors in the communities across the border. We recognize certain identities among our own people related to the complexities of exploitation and manipulation in South Africa.

Finally, we can no longer tolerate seminary education for ethnic minorities to be an experience of bleaching vats with Euro-patriarchal theology serving as the bleaching solution. In order for us to do contextual theology, we must fuse our cultural learning with our theological education so that it can be of more use than simply something worn on our sleeve.

Consuelo Urquiza

Consuelo Urquiza, (Hispanic, Secretary for Racial Justice, Women's Division, Board of Global Ministries, United Methodist Church, New York) was well received by the participants. One woman commented on the sharing by Consuelo in this way:

Those persons who were not able to attend the Consultation, missed a "power house" of a woman in the presentation by Consuelo Urquiza.

The main thrust of Consuelo's theological reflection was set up in a dialectical discussion between liberation and the

machismo culture. Ethnic women must understand that liberation is not a dirty word. Liberation is rejoicing in who we are. On the other hand, machismo is simply male insecurity. The more that men insist on responding to women on unequal terms, the more insecure they are. Ethnic women in ministry must examine the oppressive relationships between males and females, and between language and culture. For example, the Hispanic economic system requires women of that culture to work as hard as a man and then return home and play the submissive role. The wife is oppressed by the man who is oppressed by the society. It then becomes our mandate as ethnic women to develop tactics and strategies related to communication, identification and relationships. Maybe, our own brand of ministry should be based on a wholistic theology, making life human.

CONCLUSION

This Consultation of Ethnic Minority Women in Ministry was only a beginning. It was our first opportunity to name together the multitude of issues that women of color are required to handle. It was a speculative venture that allowed us to wrestle openly with the healing and redemptive meaning of the continued presence of oppression in our lives.

During the Consultation the possibility for creating our own communities of faith became a reality. There was heightened awareness concerning the uniqueness of each of the ethnic groups. There was also a growing sense of sisterhood within each of the caucuses. Those who participated felt endowed with a spirit of rededication to continue our ministries that God has called each of us to do.

The important implication of this event is that ethnic women in ministry are no longer isolated pilgrims. We are fully aware of our present journey

... "There is no road, we create it as we go."

(Gregorio Machado)

over

P.O. Box 24003, Phila. 19139
MEMORANDUM

TO Phila. Task Force on Women in Religion folks DATE 1-19-79

Two coming events that may interest you:

Rev. Dr. (Esg.!) Pauli Murray will be speaking at Dougherty Hall, West lounge, Villanova Univ., on Mon., Feb. 5th, 8 p.m., about M.L. King + the next stages of the movement

On Sat., Feb. 3, at 8 p.m. at the Christian Assn. (3601 Locust Walk), Mary Daly will speak, presumably on the topic of her latest book, GYN/ECOLOGY: The Metaethics of Radical Feminism. Also wine, cheese, + autographs at Giovanni's Room (1426 Spruce St.) at 5-6:30 pm, same day.

FROM NANCY KRODY

This comes out of my New Wineskins honorarium -
Since Kichridge couldn't cover it, what they don't know
won't hurt them! Glad you'll be at the meeting
since I can't - See you in March -

Shalom,

Nancy

If the Great Spirit had desired me to be a white man, he would have made me so in the first place. He put in your heart certain wishes & plans, in my heart he put other & different desires. Each man is good in his sight. It is not necessary for eagles to be crows.

Sitting Bull, 1877.

Ours is the only country that cripples its minorities and then blames them for limping.

Office of Sexuality - Bill ^{Sheik} ~~Sheik~~ NCC

Get Lesbian Mother Mtl. to Joan Martin; Justice for Women NCC.

January - ~~20~~ 20-21 Sat & Sun.

Mother
Thunder - Sat 5³⁰ - worship -
West Village
St. John's in the Village -

COMMISSION ON WOMEN IN MINISTRY

1977 Financial Summary

INCOME

EXPENSES

NCC Denominations and
Related Organizations (Exhibit A) \$6,112.00

Individuals

Registrations, Board
and Room 5,012.00

Sales and Subscriptions 1,498.00

Salary and Related Costs \$ 760.00

Administrative Costs 860.00

Publications 307.00

Prepaid Publications 1,200.00

Travel (Liaison) 809.00

Steering Committee mtgs. 1,091.00

Bi-annual meetings 5,454.00

Miscellaneous 95.00

Designated Income:
(Balances budgeted
from 1976)

Ethnic Women... 400.00
...Gay Issues... 240.00
...Leadership 630.00
...Ministry Week 350.00
TOTALS \$14,242.00

Designated Expenses:

Ethnic Women... 60.00
...Gay Issues... 220.00
...Leadership -0-
...Ministry Week 350.00
\$11,206.00

Balances budgeted to 1978

\$ 340.00
20.00
630.00
-0-
\$ 990.00

Recapitulation:

Total Income \$14,242.00
Total Expenses 11,206.00
Balance 2,036.00
Less Balanced Budgeted
for '78 to 1978 990.00

\$ 2,046.00 (½, \$1,023 to Consultation of Ethnic Minority Women in Min.,
½, 1,023 to Professional Church Leadership)

COMMISSION ON WOMEN IN MINISTRY

Denominational Support - 1977

<u>Denominations</u>	<u>Commitment</u>	<u>Actual</u>
American Baptist Churches	\$1,000.00	\$1,000.00
Church of the Brethren		
Christian Church (Disc.)	400.00	400.00
Episcopal Church		
Friends United Meeting	25.00	25.00
Lutheran Church in America	500.00	500.00
Moravian Church		
Presbyterian Church US	1,200.00	1,200.00
Reformed Church in America		37.00
United Church of Christ	750.00	750.00
United Methodist Church		
United Presbyterian Church USA	1,200.00	1,200.00
American Lutheran Church		
Anglican Church Canada		
Church of God		
Seventh Day Baptist		
United Church Canada		
Presbyterian Church Canada		
Unitarian Universalist		
TOTALS	\$5,075.00	\$6,112.00

Hope you're getting word out
to Mid-Atl. + New Eng.

MCC folks! Here's an
improved flyer. Navy



JOURNEY TO FREEDOM

A LESBIAN — FEMINIST — CHRISTIAN CONFERENCE AT KIRKRIDGE

MARCH 23-25, 1979 - 7 PM DINNER FRIDAY THROUGH 1 PM LUNCH SUNDAY

A CONFERENCE FOR LESBIANS, FEMINISTS, CHRISTIANS AND ADVOCATES
CENTERING ON HERSTORY, CURRENT ISSUES, FAITH CONCERNS AND THE FUTURE

ALSO: Free time and space for being
Coffeehouse time for singing and sharing poetry
and readings (bring instruments, etc.)
Times to celebrate together

CO-SPONSORED BY: Commission on Women in Ministry, Task Force on Gay Issues and Ministry
of the National Council of Churches
New Ways Ministry of the Roman Catholic Church
NorthEast and Mid-Atlantic District Task Forces on Women of the
Metropolitan Community Church

Coordinator: Lynne Josselyn, United Methodist Clergywoman, Kirkridge Staff

Cost: \$50 (of which \$10 is registration fee)

KIRKRIDGE, BANGOR, PENNSYLVANIA 18013 (215) 588-1793

I wish to attend JOURNEY TO FREEDOM at Kirkridge, March 23-25, 1979

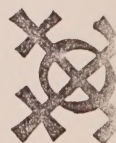
NAME _____

ADDRESS _____

PHONE _____

Enclosed is _____ registration fee.

Kirkridge
Bangor
Pennsylvania
18013



JOURNEY TO FREEDOM

A LESBIAN-FEMINIST-CHRISTIAN CONFERENCE AT KILBRIDGE

MARCH 13-17, 1977 - 1000 DOLLAR PER PERSON (1000 DOLLAR PER PERSON)

A CONFERENCE FOR LESBIAN, GAY, BISEXUAL, AND TRANSGENDER

CELEBRATING OUR 10TH YEAR, CHURCH PEOPLE, WITH A SPECIAL AGENDA AND MORE

ALSO: FREE LUNCH AND DINNER FOR ALL

CONFERENCE TIME FOR ALL TO ENJOY

AND THE BEST OF THE CONFERENCE

PLEASE BE ADVISED

CONFERENCE TIME FOR ALL TO ENJOY
AND THE BEST OF THE CONFERENCE
PLEASE BE ADVISED

CONFERENCE TIME FOR ALL TO ENJOY

CONFERENCE TIME FOR ALL TO ENJOY

CONFERENCE TIME FOR ALL TO ENJOY

CONFERENCE TIME FOR ALL TO ENJOY

Kilbridge
Baptist
Pennsylvania
18011

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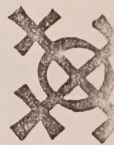
NAME _____

ADDRESS _____

PHONE _____

Enclosed is _____ registration fee.

Kirkridge
Bangor
Pennsylvania
18013



Ideological Suspicion

The Liberation of Theology - Juan Luis Segundo

Sexuality C-R /cowim

Committee

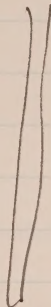
Joyce Stedje

Heimer

Rogona

Brehner

Jail Hinman



1 1/2 hrs. planning - Thurs. night.

Adelle Penneman-Smith

-Mealtime-

Get in touch & Nancy about notes from cowim conf.

Expense Budget - 3 year plan

Convenor

Issues

Films: Touching
Via Amet
Free
Love Load?
Orange

Sexuality in work Relationships

KIRKBRIDGE

BANGOR, PENNSYLVANIA 18013

(215) 588-1793



ROBERT A. RAINES, Director

RUSSELL L. BANKES, Property Manager

JOHN OLIVER NELSON, Founder and Advisor

Marge -

Enclosing flyer for upcoming Lesbian Conference
at Kirkbridge. I spread the word and duplicate
lots of copies.

Sydney Josselyn

Here it is -
Really spread
the word.
88

JOURNEY

TO

FREEDOM

A LESBIAN — FEMINIST — CHRISTIAN CONFERENCE AT KIRKRIDGE

MARCH 23-25, 1979 - 7 PM DINNER FRIDAY THROUGH 1 PM LUNCH SUNDAY

A CONFERENCE FOR LESBIANS, FEMINISTS, CHRISTIANS AND ADVOCATES

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Coordinator: Lynne Josselyn, United Methodist Clergywoman, Kirkridge Staff

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KIRKRIDGE, BANGOR, PENNSYLVANIA 18013 (215) 588-1793

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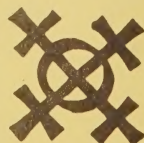
NAME _____

ADDRESS _____

PHONE _____

Enclosed is _____ registration fee.

Kirkridge
Bangor
Pennsylvania
18013



COMMISSION ON WOMEN IN MINISTRY

Professional Church Leadership
Division of Education and Ministry
National Council of Churches

MEMBERS

DENOMINATIONS

African Methodist Episcopal Church

African Methodist Episcopal Zion

Josephine Kyles
1363 Kalmal Street NW
Washington, DC 20012

Mary A. Love
Hood Theological Seminary
800 W. Thomas Street
Salisbury, NC 28144

Betty V. Stith
Carrington Arms #10L
33 Lincoln Avenue
New Rochelle, NY 10801
914/235-3596 (H)
914/948-8004 (O)

American Baptist Churches

Phyllis Henry
American Baptist Churches USA
Valley Forge, PA 19481
215/768-2415

Evelyn M. Huber
Ohio Baptist Convention
P.O. Box 376
Granville, OH 43023
614/587-0804

L. Faye Ignatius
Feminism and the Church Today
Board of National Ministries
American Baptist Churches
Valley Forge, PA 19481

Emma Justes
9237 N. Kenton
Skokie, IL 60076
312/866-3983 (H)
312/866-3900 (O)

American Baptist Churches (cont.)

Veronica Lanier (The Rev.)
Field Associate
Department of Ministry
American Baptist Churches
88 Tremont Street
Boston, MA 02108
617/523-6969

American Lutheran Church

Lois Helgeson
Supervisor of Lay Professional
Systems, ALC
422 S. Fifth Street
Minneapolis, MN 55415
612/338-3821

Vivien Nelson
Div. for Life and Mission
American Lutheran Church
422 S. Fifth Street
Minneapolis, MN 55415
612/338-3821

Julie Stine
American Church Women
422 S. Fifth Street
Minneapolis, MN 55415
612/338-3821

Susan Thompson
American Lutheran Church
313 Price Place
Madison, WI 53705
608/238-6442

Association of Evangelical
Lutheran Churches

Gretchen Leppke
1039 Maple Avenue
Evanston, IL 60602

Anglican Church of Canada

Jeanne Rowles
 Anglican Church of Canada
 600 Jarvis Street
 Toronto, Ontario M4Y 2J6
 416/924-9192

Edith Shore
 76 Marlow Avenue
 Toronto, Ontario M4J 3V1

Christian Church (Disciples)

L. Luz Bacerra
 Christian Church
 P.O.Box 1986
 Indianapolis, IN 46219
 317/353-1491, ext. 470

Effie Long Blair
 Christian Church
 P.O.Box 1986
 Indianapolis, IN 46219
 317/353-1491

Nancy T. Heimer
 Christian Church
 P.O.Box 1986
 Indianapolis, IN 46219
 317/353-1491, ext. 435

Susan Robinson
 Christian Church
 P.O.Box 1986
 Indianapolis, IN 46219
 317/353-1491

Christian Methodist Episcopal

Pauline B. Grant
 Christian Meth. Episcopal Ch.
 723 East Upsal Street
 Philadelphia, PA 19119

Church of the Brethren

Mary Cline Detrick
 Church of the Brethren
 1451 Dundee Avenue
 Elgin, IL 60120
 312/742-5100

(Alternate)
 Beth Glick Rieman
 P.O.Box 148
 Bridgewater, VA 22812
 703/828-2049

Episcopal Church

Gloria J. Anderson
 3219 O Street SE
 Washington, DC 20020
 202/575-1546

Page S. Bigelow
 7 Roosevelt Road
 Maplewood, NJ 07040
 201/762-4319 (H)

Martha Blacklock
 Diocese of Newark
 24 Rector Street
 Newark, NJ 07102
 201/622-4306 (O)

Janice Duncan
 346 Llandrillo Road
 Bala Cynwyd, PA 19004

Anne Harrison
 Episcopal Church Center
 815 Second Avenue
 New York, NY 10017

Evangelical Covenant Church

Erma Chinander
 Evangelical Covenant Church
 5101 N. Francisco Avenue
 Chicago, IL 60625
 312/561-9424

Friends United

Mary Garman
 1814 West Lambert
 Indianapolis, IN 46221
 317/632-1656

Lutheran Church in America

LaVonne Althouse
 5227 Castor Avenue
 Philadelphia, PA 19124
 215/PI 3-8193 (O)

Jean Bozeman
 1100 E. 55th Street
 Chicago, IL 60615
 312/667-3500

Ruth E. Moore
 1712 16th Street
 Washington, DC 20009
 202/387-7118

Lutheran Church in America (cont.)

Dody Matthias
2900 Queen Lane
Philadelphia, PA 19129

Lutheran Church - Mo. SynodNational BaptistPresbyterian Church US

Barbara Campbell
920 Stemmons Freeway (I-35E)
Denton, TX 76201
817/382-9656

Irene Hardman
4125 Nebraska Avenue NW
Washington, DC 20016
202/244-4760

Diane Tennis
Presbyterian Church US
341 Ponce de Leon Avenue NE
Atlanta, GA 30308
404/873-1531

Reformed Church in America

Ruth Dickson
916 Fernwood Avenue
Plainfield, NJ 07060
201/561-3979

Eileen Esmark
New Brunswick Theological Sem.
17 Seminary Place
New Brunswick, NJ 08901
201/828-9676

Beth Marcus
Reformed Church in America
475 Riverside Drive - Rm. 1804
New York, NY 10027
212/870-4953

Klaire Miller
93 Pearsall Avenue
Jersey City, NJ 07305
201/433-3628 (H)
201/433-7803 (O)

Hazel Staats-Westover
38 Philip Drive
Princeton, NJ 08540
609/921-2494

Reformed Church in America (cont.)

Joyce Stedje
St. Elizabeth Hospital
c/o Chaplain's Office
2690-98 Nichols Avenue SW
Washington, DC 20032
202/574-7035 or 7488 (O)

Mary Van Andel
216 West 12th Street
Holland, MI 49423
616/396-5133

Arthur Van Eck
Reformed Church in America
475 Riverside Drive - Rm. 1855
New York, NY 10027
212/870-2954

Roman Catholic

Betty Barrett, RSM
10000 Kentside Drive
Bethesda, MD 20034

Unitarian Universalist

Denise Tracy
855 Grove Street
East Lansing, MI 48832
517/489-4539

Leslie Arden Westbrook
25 Beacon Street
Boston, MA 02108
617/742-2100

United Church of Canada

Jean Barkley
P.O.Box 274
Sutton, Quebec JOE 2K0

Mary Sanderson
United Church of Canada
85 St. Clair Avenue East
Toronto, Ontario M4Y 1M8
416/925-5931

United Church of Christ

Sally Dries
Ecumenical Women's Center
1653 West School
Chicago, IL 60657

Faith Ferré
2718 University Avenue
Des Moines, IA 50311

United Church of Christ (cont.)

Nancy Krody
P.O.Box 6315
Philadelphia, PA 19139
215/787-7714 (O)
215/SA4-1247 (H)

Joyce Myers
Office for Church Life
and Leadership
P.O.Box 29883
Atlanta, GA 30358
404/663-9592

Susan Savell
United Church of Christ
105 Madison Avenue
New York, NY 10016
212/683-5656

Adele Smith-Penniman
24 Everard Street
Worcester, MA 01605

Bertrice Wood
Board for Homeland Min.
287 Park Avenue South
New York, NY 10010

United Methodist Church

Carolyn Anderson
188 N. Oberlin Road #N
Oberlin, OH 44074

Sharon Brown Christopher
8719 W. Grantosa
Milwaukee, WI 53225

Pamela Ford
99 Mooreland Avenue
Carlisle, PA 17013
717/243-5962

H. Sharon Howell
2200 Harper C-8
Lawrence, KS 66044

Dalila Cruz Kruger
Comm. on Religion & Race
110 Maryland Avenue NE
Washington, DC 20002

Marion Martin
699 Maple Street
Brooklyn, NY 11203

United Methodist Church (cont.)

Trudie Kibbe Preciphs
Commission on the Role and
Status of Women
1200 Davis Street
Evanston, IL 60201
312/869-7330

Anne Ross Stewart
7812 Green Twig Road
Bethesda, MD 20034

Donald Kellogg Van-Orden
30 Bellingham Street
Chelsea, MA 02150

United Presbyterian Church USA

Ann D. Conrad
UPCUSA Vocation Agency
475 Riverside Drive - Rm. 430
New York, NY 10027
212/870-2624

Rosemary Dodson
Pittsburgh Presbytery
801 Union Avenue
Pittsburgh, PA 15212
412/323-1400

Mary Isaac
UPCUSA
475 Riverside Drive - Rm. 1020
New York, NY 10027
212/870-3018

Sidney Skirvin
Union Theological Seminary
3041 Broadway
New York, NY 10027
212/662-7100, ext. 10

Penelope Colman
Vocation Agency, UPCUSA
475 Riverside Drive - Rm. 430
New York, NY 10027
212/870-2618

Universal Metropolitan Comm. Ch.

Marjorie Ragona
5 Junction Street
Providence, RI 02907

ECUMENICAL AGENCIESAssociation of Theological Schools

Bess S. Jones
 Wesley Theological Seminary
 4400 Massachusetts Avenue NW
 Washington, DC 20016
 212/363-2171

Black Ecumenical Commission

Erna Bryant
 Black Ecumenical Commission
 14 Beacon Street - Rm. 302
 Boston, MA 02108

Black Women Seminarians

Mary Allen-Bellinger
 Head of House - Munger Hall
 Wellesley College
 Wellesley, MA 02181

Jacquelyn Grant
 Union Theological Seminary
 3041 Broadway
 New York, NY 10027
 212/866-2200

Boston Theological Institute

Carole Bohn, Director
 Women's Theological Coalition
 210 Herrick Road
 Newton Centre, MA 02146

Mary Lee Talbot
 215 Herrick Road
 Newton Centre, MA 02159

Campus Ministry Women

Rosemary Kutz
 1631 Western
 Topeka, KS 66604

Patricia Farris
 United Campus Ministry
 20 Orchard Road
 Newark, DL 19711
 302/738-5929 (H)
 302/368-3643 (O)

Church Women United

Gail Hinand
 14 Beacon Street - Rm. 702
 Boston, MA 02108
 617/742-1460

Movement for Christian Feminism

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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



PROFESSIONAL CHURCH LEADERSHIP

A unit of the Division of Education and Ministry

475 Riverside Drive, New York, N.Y. 10027 Room 770 (212) 870-2144

M. William Howard

President

Claire Randall

General Secretary

James W. Gunn

Executive

June 6, 1979

TO: COWIM Task Force members

FROM: Carole Jones, Administrative Asst.

Enclosed are the notes of the COWIM task force
with which you met at the March meeting. Please make
note of any assignments to which you have agreed.

If I can be helpful in any way please get in touch.

CJ:m
Encl.

Gay Issues in Ministry Task Force meeting notes
March 23, 1979

Present: Lucile Barrows, Martha Blacklock, Linda Brebner
Carole Etzler, Lynne Josselyn, Nancy Krody, Mar-
jorie Ragona

We expect more than 40 women at Kirkridge tonight for the weekend conference, "Journey to Freedom", for Lesbian Feminist Christians and their advocates. Six members of our TF are involved in leadership at the conference, which is cosponsored by the New Ways Ministry of Mt. Rainier, MD and the MCC North East and Mid-Atlantic Districts Task Force on Women. We anticipate that there will be a need for this to be an annual event.

We have been invited to send a representative from COWIM to the Strategy Conference on Homophobia in the Churches at Potomac, MD on May 4-6, 1979, coordinated by the Quixote Center. We want to request up to \$110 to send a COWIM representative (\$50 registration, up to \$60 for transportation).

We will make further contact with Bill Sheek and Hadyn White to see what work can be done together with the other DE&M units working on human sexuality issues.

We also hope to work out closer ties with Sr. Jeannine Gramick and Fr. Robert Nugent of New Ways Ministry - and we support them in their May 4 conference for gay women religious.

We want to work with Carole Etzler in publicizing "The Mushroom Story" and in working out several resources to be offered along with it. We anticipate needing up to \$200 for publicity and \$200 for production of resource pieces.

We are looking to the future in seeing a need for a national consultation for the women who are part of the gay caucuses of the denominations, who often have to struggle not only with the churches but also with the gay men who dominate the caucuses. We anticipate the need for \$3,000 seed money for this conference, and \$500 seed money for a repeat of the Kirkridge conference this weekend.

Our new convenor is Linda Brebner with Marge Ragona and Lynne Josselyn to be alternates if needed. Membership in the TF is open to all COWIM members and does not in any way define a person's sexual orientation, but only her interest in and concern for gay issues in ministry.



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

DIVISION OF EDUCATION AND MINISTRY

475 Riverside Drive, New York, NY 10115-0050 (212) 870-2271

James Armstrong, President

Claire Randall, General Secretary



David Ng
Associate General Secretary

J. Bentley Peters
Chairperson

April 18, 1983

Dear Friends:

This early announcement is to let you know that the **INCLUSIVE LANGUAGE LECTIONARY** is on the way!

The Division of Education and Ministry offers this Lectionary for voluntary, experimental use in worship, group study, and individual use. It is hoped that this version will spur people to greater sensitivity to language which speaks to and for allpersons. We invite those who worship and who study the Bible to join in the effort to find ways to express our faith inclusively.

The Inclusive language Lectionary represents an important inter-denominational effort to express the Christian message to all persons without bias. Based on the Revised Standard Version of the Bible as well as original Greek and Hebrew texts, readings in the Lectionary have been recast so that all who hear the word of God proclaimed will have a sense of equality; no one will feel excluded by language. Like most other standard lectionaries, this one follows the pattern of a three-year cycle. The first volume, with readings determined by the Consultation on Church Union, will be ready for use during Advent of 1983 and continue through Pentecost, 1984. This will be followed by separate volumes for Cycle B, ready in 1984, and Cycle C, available in 1985. Readings in the second and third volumes will be based on selections from the North American Committee on Calendar and Lectionary.

This Lectionary, the first of its kind to be published by an ecumenical church council, is a landmark attempt to rethink the language of Scripture as inclusive of both women and men.

THE INCLUSIVE LANGUAGE LECTIONARY: READINGS FOR YEAR A. To be published by Westminster Press for John Knox Press, United Church Press, and Westminster Press. 6" x 9" paperbound, \$7.95 (tentative price). Publication date is October 14, 1983.

Peace,

David Ng
Associate General Secretary

DN:fc



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 21, 1982

Dear Friend:

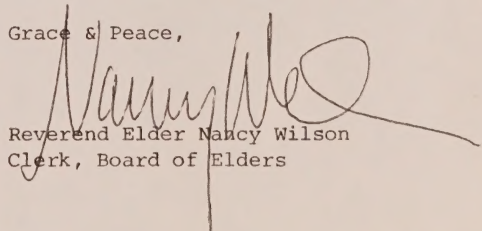
As you know, the Universal Fellowship of Metropolitan Community Churches has made application to the National Council of Churches of Christ in the U.S.A. We are excited by the interest and support of the Council and what this historic event will mean for the Christian Church in the U.S.A. and for the Universal Fellowship of Metropolitan Community Churches. Part of our process for the next year will include meetings with Governing Board members, heads of Communions, and members of Communions.

We have given your name to the National Council of Churches as someone who would be interested in going into dialogue with such persons in your area. You and your Church may be contacted in the next several months.

We are enclosing a copy of our application and "U.F.M.C.C. Today." Please notify us by phone or mail if someone from a Communion or from the Governing Board contacts you for this purpose. We will then be prepared to assist you in this dialogue.

Thank you in advance for your cooperation.

Grace & Peace,


Reverend Elder Nancy Wilson
Clerk, Board of Elders

NW/fkz

Enclosures

